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OF THE

BEAUMARIS EISTEDDFOD

AND

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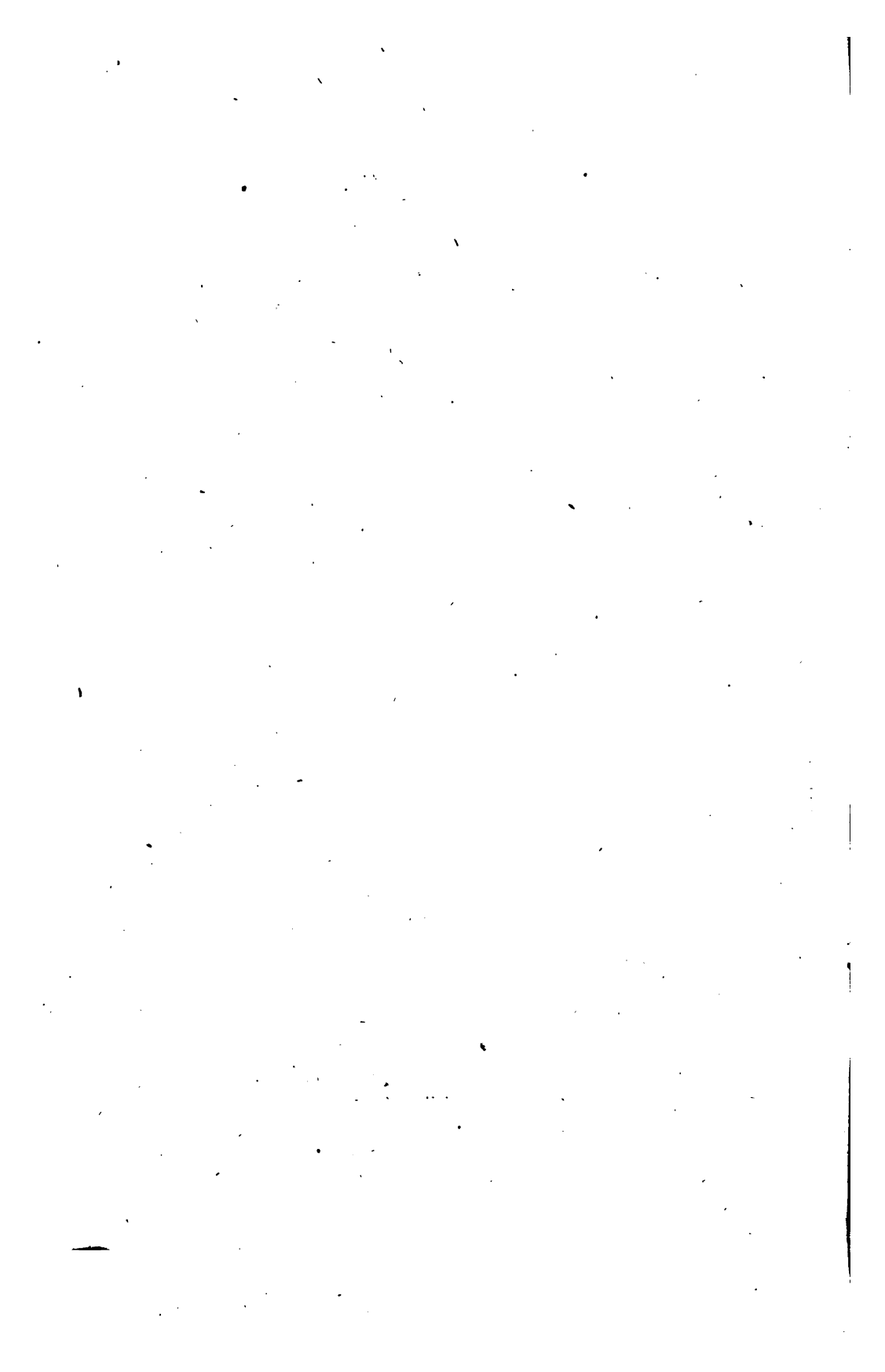
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I subscribe myself

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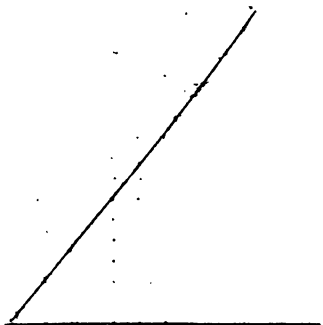
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Produce of Sale of Tickets . . . . .	520	3 0	Paid Mr. Stubbs, &c., for Instrumental Performances, as per ditto. . . . .	95	5 6
Produce of Sale of Books . . . . .	9	5 0	Paid Premiums for Prizes and Gratuities to Bards, comprised in Mr. Williams's and Secretary's Accounts . . . . .	247	13 10
			Paid expenses of Ball, as per Mr. Williams's Account . . . . .	58	7 0
			Paid for Printing and Advertising . . . . .	97	2 0
			Incidental Expenses . . . . .	97	8 6
				1104	16 4
				1015	10 0
	£1015	10 0	Deficiency . . . . .	£89	6 4

Sept. 3d, 1835.—The foregoing Accounts have been examined and found correct by us,

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A BRIEF SKETCH  
OF THE  
ROYAL EISTEDDFOD,  
HELD AT BEAUMARIS,

*On Tuesday 28th, Wednesday 29th, Thursday 30th, and Friday  
31st August, 1832.*

SELECTED FROM THE BANGOR AND CHESTER PAPERS.

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The beautiful town of Beaumaris, the capital of Anglesey, was converted into a theatre of gaiety during four days of the past week, by the celebration of the Royal Eisteddfod, patronized by their Royal Highnesses the Duchess of Kent, and her illustrious daughter the Princess Victoria. The weather was not so favourable as could have been desired; Monday, the day preceding the festivities, was cold, rainy, and comfortless; and the morning of Tuesday was not calculated to dispel our fears and doubts. However, about ten o'clock, the sky assumed a more cheerful aspect, and by eleven the sun gleamed occasionally through the heavy clouds by which it had been obscured. The town instantly became a scene of bustle and animation, which reminded us of those beautiful lines by one of the modern Welsh poets:—

Aflonydd dwrf olwynion

A drystiant y' mhalmant Mon.

We had prepared an introductory article upon the Eisteddfodau, which we reluctantly withdraw to make room for the proceedings of the week; the details of which are so voluminous, that our preparatory remarks must be very brief indeed. We must, however, observe that in consequence of subjects given for competition, and the rewards attached to them, exceeding those of any preceding Eisteddfod, the bards and minstrels on this occasion were proportionally numerous;

and though a few straggling rhymers will always be found to attend meetings like these, we are happy to state that nearly all the candidates were persons of reputation and talent, who had been drawn to Beaumaris by no other motive than a laudable ambition to excel their fellow competitors in any contest in which they might be respectively engaged.

The Royal party quitted the Bulkeley Arms on Saturday, with their suite, for the seat of the Marquis of Anglesey, which his Lordship had graciously granted them permission to occupy during the *Fisteddfod*. By this time all the beds in the town were engaged. The company was very numerous and highly respectable, comprising a large portion of the gentry, nobility, and clergy of North Wales, and the bordering English counties. We observed Lord Robert Grosvenor and Lady; Lord and Lady Mostyn; Lady Helena Cooke; Honourable E. M. Lloyd Mostyn and Lady; Lord and Lady Fingal; Archbishop of Tuam; Lord Bishop of Bangor; Lord Bishop Dromore; Lord Boston; Sir W. W. Wynn, Bart, M.P.; Sir Edward Mostyn, Bart. and Lady; Sir S. R. Glynne, Bart. M.P.; Sir R. Vivian, Bart. M.P.; Sir John Jennings, Bart.; Sir John and Major Hilton; John Jervis, Esq. M.P.; J. Maddock, Esq. Glan-y-Wern; P. York, Esq. Erddig; W. O. Stanley, Esq. Penrhos; Pierce Mostyn, Esq. &c.

On Tuesday morning, about twelve o'clock, a procession was formed at the Town Hall, which, headed by a band of music, escorted the President, Sir R. B. W. Bulkeley, to the castle, in the area of which was erected a spacious and commodious platform, surrounded by seats for the accommodation of the company. Sir Richard, on taking the chair, was most enthusiastically greeted.

The Heralds having advanced to the front of the platform, and sounded their trumpets three times, in order to command attention and silence, the Rev. J. Blackwell, opened the proceedings by reading the following proclamation in Welsh:—

*"Y Gwir yn erbyn y Byd."*

"Yn y flwyddyn 1832, pan yw yr huan yn nesau at Alban Elfed, yn awr anterth, ar yr 28ain o fis Awst, gwedi cyhoeddiad teilwng, agorir yr orsedd hon yn Nghastell Beaumaris, yn Ngwynedd, i roddi gwys a gwahawdd i bawb a gyrchont, lle nad oes noeth arf yn eu herbyn, ac y cyhoeddir barn gorsedd ar bob awenydd a barddoni a roddir dan ystyriaeth, yn llygad haul, ac yn ngwyneb goleuni.—*Y Gwir yn erbyn y Byd.*"



Mr. Aneurin Owen then favoured the company by giving the following translation :—

*"The Truth against the World."*

"In the year 1832, and the sun approaching the Autumnal Equinox, at the hour of noon, on the 28th day of August, after due proclamation, this *gorsedd* is opened in the Castle of Beaumaris, in Gwynedd, with an invitation to all who may come, where no weapon is naked against them, and judgment will be given upon all works of Cimbric genius submitted for adjudication, in the eye of the sun, and in the face of the light.—*The Truth against the World.*"

The President, Sir Richard Bulkeley, Baronet M.P., now stepped forward, and following the example of Presidents on former occasions, made the following brief observations, which were delivered in a very graceful and animated manner, and received with loud applause :—

He feared he would incur the charge of presumption for having accepted the high and honorable office to which he had been called, as he felt himself sadly deficient in two very necessary qualifications. He was not so well acquainted as he ought to be with the history of his native country, and he was totally ignorant of the language that would be employed in a great part of the proceedings. It was nothing but the pleasure which he experienced in contributing, as far as he was able, to the advancement of Welsh literature, that could have brought him to place himself in that distinguished situation. In confessing his own incapacity, he would claim the indulgence of the meeting, and confidently depend on receiving from those around him any assistance of which he might stand in need. As some ladies and gentlemen might not be fully acquainted with the precise nature of an Eisteddfod, he would endeavour, in a few words, to explain its origin and its design. In days of yore Eisteddfodau were held every three years. The primary object of them was the cultivation of literature, the improvement of the morals of the people, and especially the encouragement of poetry and music. For these purposes Eisteddfodau were then held, and he could not say that at the present day these purposes were at all altered. The productions in the Welsh language that would be offered to the meeting, he was told by persons competent to form an opinion on the subject, had seldom been equalled and never excelled. He was obliged to be indebted to others for the pleasure of understanding this, so that the ignorance he had confessed carried with it its own punishment. To the bards of Cambria the assembly would owe the amusement which awaited them. He sincerely lamented that the condition of this most honorable class of men

was different from that of the bards of former days. The situation, though not the character of the bards, was much changed. In the days to which he had referred they were the constant and familiar companions of the native princes, accompanying them to their wars, encouraging and animating them in the field of battle, and, in times of peace, cheering and solacing them in their halls and palaces. It was a subject of regret that the present race did not equal them in station, but they were in no respects inferior to them in talents. He sincerely rejoiced that although the meeting was not summoned, as had been the case in days that were past and gone, by royal authority, yet it was under royal patronage; and he was delighted to see, in the present literary contributions, which, as he had before said, had rarely been equalled, and had never been surpassed either in number or in excellence, that the Welsh *Awen* was in no wise extinct. The result of the Festival, he was confident, would be to inspire them all with loyalty and patriotism, and at the same time, with the sacred love of liberty and freedom. He had to thank the ladies and gentlemen present for the kind indulgence with which they had heard him; and having thus endeavoured, though imperfectly, to describe the nature and objects of the meeting, he would conclude with introducing through the Secretary the business of the meeting.

At the conclusion of this very neat and appropriate address, the Secretary, W. Jones, Esq., Solicitor, invited such Bards as had Englymion to recite, or were prepared with any other compositions in honour of the meeting, to ascend the platform. Several persons immediately obeyed the summons, and the company were successively addressed by them in English and Welsh. We trust the following selections will prove interesting to our readers:—

#### ADDRESS TO THE CHAIRMAN.

Henffych o ddawnwych ddywenydd—Sir Risiard,  
 Syw rasol Gadeirydd;  
 I Awen fad iawn e fydd,  
 A chu lais yn achlesydd.

O'i dda rinwedd ddewr hynod—cu lwyddawl  
 Coledda 'r cyfarfod,  
 Noddwr y gân glân ei glod,  
 Wâs da addfwyn Eisteddfod.

Llawenydd ein Llyw unien—eich gweled  
 A'ch golwg mor foddlon,  
 Ym mysg Beirdd, a miwsig bon,  
 Dewr addas y Derwyddon.

I noddi Awenyddiaeth—wych alwad,  
 A choledd Dysgeidiaeth,  
 Yn glau yn ddiau e ddaeth  
 Athronwyr yn feithriniaeth.

Brythoneg bêr iaith union—law-forwyn  
 Lefain tra gwendon,  
 Tra amser, tra ser, tra son,  
 Tra mwyn naws ter Monwysion.

Mor hyfryd eres, dymor Froddrion,  
 Clywed y bonedd clau eu dybenion  
 Deuai'r Seneddwyr dros Awenyddion  
 A gwar Rianod mor wiw gywreinion  
 Llen mād yn lloni Mon—mor weddawl  
 A dal'n wrawl hen delynorion.

RICHARD PARRY, Llanerchymedd.

#### ANNERCHIAD I EISTEDDFOD BEAUMARIS.

Henffych well, *Gastell*, ein Gwestawr—mirian  
*Beaumaris* brydferthfawr,  
 Eisteddfod, yn west hoeddfawr  
 Daeth o lwydd, diau i'th lawr.

Yn awr Mon wên, crechwena—iawn achos  
 Yn uchel banllefa;  
 Caed Eisteddfod hynod, ha!  
 Llôn wychawl, llawenycha.

Syw roesaw i Syr Risiad—ein dewrwych  
 Gadeiriwr, mwyn penllad,  
 Baron-hil, o bur iawn hād,  
 Mynweswn y Monwysiad.

Ac i'r Awen ein goreuwyr—ddaethant  
 Yn ddoethaf Achleswyr;  
 Sai'n haeddawl ein Seneddwyr,  
 Cadw'n hiaith yw gwaith y gwyr.

Heb Iorwerth—er ein cyfnerthu—wele  
 Anwyllion o'n deutu;  
 Hil Tudor, ein Cynor cu,  
 Hyneif o Fon yn hanu.

VI.

Er alltudio hyd i orwyllt oedwig,  
Goronwy o'r Mawrion, i gwr Amerig,  
Daw i Fon raddau, diau 'n fawreddig,  
Daw i'n Hawen fwyn addien foneddig,  
Chwâl y braw uchel eu brig—a'i graddau,  
Yn bur ei mocaau, yn ber ei miwsig.

Daw ail Oronwy, od eiliwr union  
Etto rhyw Feilir, welir yn wiwlôn,  
A gwiw Feirdd enwog, fo o radd Einion  
Ednyfed a Gwalchmai, garai ragorion  
Cyfyd o'u mysg—cofiwyd Mon—a'n mamiaith  
Ha! ha! i'n eilwaith a ddaw anwylion.

THOMAS PARRY, Llanerchymedd.

---

Breathes the soul of a Goronwy through Mona's fair Isle?  
Wafted hence be the muse, borne along  
On the wings of sweet zephyrs and grac'd with a smile,  
Preside at the feast of the song!

Dwells the spirit of Ionawr with mortals below?  
Is the genius of Wallia his care?  
Or in heav'n, to the harp, do his joys ever flow,  
While he sings to the Trinity there.

Shall Kerry's blest Shepherd, retir'd to the shade,  
Neglected, sweet moralist, lie?  
My country forbid it! Or virtue shall fade,  
And charity weep in the sky.

Strike the lyre! May his praise, as the seasons roll on,  
Embellish the soul-thrilling strain!  
While the walls of our Beaumaris Castle, anon,  
Respond the fair theme o'er again.

Unassuming, the muse, from Siluria remote,  
Greets the Congress of Cambria so fair;  
While the bard and the minstrel its mirth shall promote,  
*Will the hearts of Siluria be there?*

H. JONES, Merthyr Tydvil.

VII.

Hail, Cambria, hail gladly this festival day ;

Entwin'd be thy muse with the brightest of flowers ;  
Illum'd be that genius, immortal the day,

That the minstrel-bard chaunts in these grey hoary towers  
For the harp's swelling strains with emotions more sweet  
When the bards and their patrons thus happily meet.

The strains of our *Cynfeirdd*, inspired of yore,

Awake, and repel the proud Borderer's tale ;  
His disdain shall not sully our minstrelsy more—  
Your fire is not quench'd—your accents reveal ;  
And the grateful thrill'd patriots will never refuse  
A just meed of praise, to Cambria's sweet muse.

Hail, hail, and thrice welcome, brave patriot band,

And thrice welcome sons of the *Awen* ;—to ye  
The proud rocks of Arvon, to Mona's bright strand,  
Exulting, re-echo the songs of the free.  
This Congress of Bardism and Royalty—Fame  
To long unborn ages shall proudly proclaim.

Within these bold turrets, 'mid our ancestor's wall,

Did the tyrant depose e'en that dear minstrel band.  
Forbid the dark record, and deem it a tale  
By horror once vision'd of old in our land ;  
For allay'd were the wrath of that proud ruthless king  
Had he heard but the minstrel of Cambria sing.

The drear clang of war alarms *Cymru* no more,

The bright son of Freedom's gold radiance distils ;  
Let's forget now the dark gloomy ages of yore—  
The gory fiend's vanish'd that dyed our green hills ;  
To Freedom unbounded our sweet lays invoke—  
The gyve now lays shatter'd, the tyrant-spear broke.

Sweet harp of old Cambria, this hour thou art tuned,

Approving, fair Royalty listens to thee ;  
In the courts of the kingly thou'st often communed,  
Thy magic delighting the noble and free.  
Now, benignantly smiling, princesses command  
With joy the fond lays of our dear mountain land.

Immortal Goronwy's wreath'd lyre shall string

To the fair race of Tudor, brave sire of Mon ;  
The hoar cromlech echoes, the Druid groves ring,  
Joy, joy to our nobles !—True Briton's have shown,

VIII.

And declare that each bosom with loyalty thrills,  
And welcomes their visit to Cambria's green hills.

Again, lei the Awen's sweet accents prepare  
To the much honour'd patriot—record we the fame  
Of Baron Hill's *nenbren*—he graces the chair;  
While the minstrel and bard their fond rapture proclaim  
In greeting the fam'd one, whose munificent hand  
Revives the fond strains of his dear native land.

Hil telynorion, doed adnerth i'ch tannau;  
Boneddion glwadgarawl a dyrant yn ngyd  
I noddi y beirddion, ac ennyn plethiadau  
Yr Awen, fu bellach hel achles gyhyd.  
Mawrion feithrinant wir bdawn awenyddion,  
Blodeued yr Awen tra saif Cymru dirion,  
Mewn cof tra daiaren, boed iaith yr hen Frython,  
Ei beirddion yn enwog hyd ddiwedd y byd.

THOMAS LLOYD JONES, Holywell.

PREMIUMS AWARDED.

W. Jones, Esq., the Secretary, stated that the next business would be the adjudication of prizes to the successful authors of literary compositions. They came on in the following order:—

Prize I. For the best Six Stanzas (*Chwe Englynion*) on Menai Bridge, a premium of £7 and a medal of the value of £2. For the second best on the same subject, a premium of £3 10s.

The Secretary called upon the judges to come forward and declare the successful candidates.

The Rev. Evan Evans, who was one of them, said that the subject had excited great interest among the sons of the *Awen*, for no less than 62 compositions had been sent in! Upon a subject so confined, and allowing so little scope for the display of superior genius, they (the judges) had felt great difficulty in coming to a decision. There were eight poems of merit, seven of which were so much upon a par, that they would consider it an act of injustice to award the second prize to any one in particular, to the exclusion of the other competitors. They considered the paper signed "*Deiniol*" the best, and recommended that the medal and £3 10s. should be given to him; and £7 equally among the rest.

"*Deiniol*" was requested to declare himself, and immediately the Rev. David Williams, of Clynnog, answered as the representative of Ebenezer Thomas, of the same place. The Rev. Gentleman was in-

vested with the medal by Lady Williams of Beaumaris. When the ceremony was concluded, Mr. Williams observed, that the successful candidate was a very young man, of splendid talent, but that his modesty was so great, that he could not be prevailed upon to appear in person on the occasion.

The second prize was divided among the seven competitors, according to the recommendation of the judges.

Prize II. The president's premium of £10, to the author of the best Elegy on Owain Myfyr. The Secretary said he was sorry only two compositions had been received upon this subject; neither of which were considered by the judges of sufficient merit to claim the prize. The subject would therefore be left open to future competition.

Prize III. A premium of £15, and a medal of the value of £5 for the best Essay, in English, on the History of the Island of Anglesey, with Biographical Sketches of the eminent men it produced; and a premium of £7 10s. for the second best Essay in English on the same subject.

The judges being called upon to declare the successful competitors, the Rev. J. H. Cotton said that he had been among others selected to pronounce a decision as to the comparative claims of the several Essays on the History of the Island of Anglesey. He felt himself in many views incompetent to the task; in particular, he was not a native Cambrian, and even if he had possessed all the requisite qualifications, he must lament that the time which he could bestow upon the subject had been much too limited. He had, however, no hesitation in declaring it to be his opinion that the Essay which assumed the fictitious name of "Bronwen" had by far the greatest merit. The writer seemed to possess stores of information which had never previously been opened, and which, perhaps, would never have come to light had it not been for the industry of the author. Indeed the Essay was like the Island of Anglesey itself; it contained ore of inestimable price, ore which it was difficult to find, but which, when discovered, proved not only to be valuable, but most abundant. There was, as he already intimated, a distinctive character about the Essay; it was peculiarly national. A tone pervaded it which constituted its high recommendation to the meeting: the author, he felt persuaded, must be a Cymro—a Cymro not by name only, but *in fact et in cute*. To none could the words of the immortal bard be more justly or more appropriately applied:

Eu Ner a folant,  
Eu hiaith a gadwant,  
Eu tir a gallant,  
Ond gwyllt Wallia.

These lines he would take the liberty of translating for the benefit of some of the "country gentlemen;" the translation would not present the characteristic alliteration of the original, but this, he trusted, would be forgiven :

Their Lord they laud,  
Their language love,  
Their land they loose,  
Except wild Wales.

He was about to hazard a remark which might appear in a Saxon to be a stretch of the imagination, but he hoped that, under such circumstances, even a Saxon might be allowed to catch a small portion of poetic fire. Who that examined the Essay which had called forth these observations, and saw its correct and beautiful representation of the Island of Anglesey, but must be excused if he indulged in a flight of fancy, and imagined the author to have soared to the heights of Snowdon itself, to have plucked a quill from one of its own eagles, and to have described with it, in language of incomparable accuracy and taste, all the varying characteristics of the island. The Essay to which he adverted was, beyond question, the most valuable that had been offered on that occasion. There was, however, another, the production of a writer who signed himself "Investigator," which contained a fund of good sense, and which was drawn up with much perspicuity, and in excellent taste. It was calculated to afford both information and delight to the general reader. It entered very circumstantially into the history of Beaumaris, its antiquities, and its later improvements. It told the world of that which it was impossible for those before whom he had the honour of speaking ever to forget. It expatiated on the signal munificence which distinguished the former illustrious and benevolent possessor of Baron Hill. But in offering this deserved tribute on the altar of departed excellence, the writer had not exhausted his subject. He had recorded many delightful instances of liberality on the part of the present justly respected proprietor, while he left much indeed for the future historian to hand down to posterity of the patriotism and liberality of that truly exalted and noble house. The reverend gentleman concluded, amidst the loudest acclamations of the meeting, by applying the following stanza to the president :

Llwyddiant i'w denlu,  
Llwyddiant i'w dy,  
Llwyddiant i'w gariad,  
A dedwydd bo hi.



The secretary having called the person using the signature of "Bronwen" to come forward, and no one answering, broke open the sealed leaf, and declared Miss Angharad Llwyd of Caerwys to be the author. Miss Charlotte Williams was invested with the medal as the representative of the authoress, Miss Llwyd, by the president.

To diversify the morning's amusement, the secretary said he would now introduce one round of pennillion singing. Several harpers and singers, apparently peasants, in mean attire, were accordingly stationed upon the stage, and commenced a kind of singing, or musical recitation, which we believe no person but a Welshman can either comprehend or describe. It would be folly, therefore, in us to make the attempt, but the performance excited the greatest amusement among the Welsh portion of the audience, and drew from it continued peals of laughter and applause. We understand it is a national custom confined exclusively to the Welsh, and they seem passionately fond of it. The Eisteddfod Committee were no doubt aware of its peculiarity, for in the programme of this day's proceedings is the following note, which we copy for the information of our English readers:—"To sing penillion the singer is obliged to follow the harper, who may change the tune whenever he pleases, also perform variations, while the vocalist must keep time, and end precisely with the strain. Those are considered the best singers who can adapt the stanzas of various metres to one melody, and who are acquainted with the twenty-four measures, according to the bardic laws and rules of composition. The amateur will see that the singer will not commence with the strain, but take it up at the second or third bar, as best suits the metre of the pennill he intends to sing; and this is constantly done by persons totally unacquainted with music!"

Henry Davies, Esq., of Cheltenham, then came forward and recited the following ode with very good effect:—

I.

Isle of the Druid and the Bard! since thou  
Wert chronicled in song, the ebb and flow  
Of times and tides have ceased not:—  
Centuries have rolled  
With more to thee than centuries of woe;  
Yet hath dishonour left no blot  
Upon the 'scutcheon of thine ancient fame,—  
And, oh! how blest thy lot!  
Had history's muse still left untold  
The tale of Mona, when the Roman came,  
Buckler'd and helm'd, and nannied in flame!

### XII.

Nor traced one line of triumph to record  
 The course of Loigria's desolating sword;  
 When crimson conquest's sanguinary flood  
 Dash'd through the barriers that, had long withstood  
 Its lurid deluge;—and the Awen light  
 Of Cambria, that, undimm'd and bright,  
 Had blazed for centuries, was quenched in blood!

### II.

Mother of Wales! nurse of the free and brave!  
 Dense was the gloom that gather'd round thee then;  
 And hoarser than the thunders of the wave  
 The cry of anguish and despair arose  
 From mountain-cave and glen!  
 Seem'd it not then, dark island, unto those  
 Who loved thee most, and served thee unto death,  
 That night eternal was about to close  
 Around the land, where erst alone  
 The light of Freedom and of Genius shone?  
 The dauntless heart that never quail'd  
 In battle's onset, fainted now;—  
 Patriot alike and poet fail'd  
 To mourn their country's overthrow!—  
 Torn were the harp-strings—hush'd the voice of song;  
 And echoless our father's halls, our father's hills among.

### III.

Five hundred years went by, and still  
 The lyre of Mona slept,  
 Nor was there one to wake the thrill  
 Of rapture, and of hope, until  
 Her own Goronwy—bard beloved!  
 Its chords in triumph swept;  
 And to the Loigrian scoffer proved  
 That genius from Cynddelw's land  
 Should never pass away:  
 But long as Arvon's mountains stand  
 Should sound, through Time's remotest day,  
 "To high-born Howel's harp, and soft Llewelyn's lay."  
 And, lo! again, again,  
 The bardic strain  
 Echoes along the bosom of the main  
 That belts with billows Mona's sacred shore;  
 While, louder than the ocean's roar,  
 The voice of fame  
 Gladdens the welkin, and with loud acclaim  
 Peals a new era to the Cambrian name

XIII.

IV.

The spirits of the mighty dead  
Hail the glad psalm, and, rejoicing, spread  
Their viewless pinions to the eternal blaze  
Of sunless glory that around them plays,  
Commission'd earthward upon high behest.

Breaking the gloom

That mantles round the past, they come  
From the green islands of the far off west,  
Unseen of vulgar eye, but not the less  
Present, the gifted and the good to bless;  
To welcome those who, led by genius' light—  
Inheritors of inspiration's might—

Are destined soon

To share with them the high and holy noon  
Of immortality;—and wear the wreath  
That fades not, withers not, and owns not death!

V.

They came to hail a brighter morn  
Than ever yet to Mona's Isle,  
In the fair orient of the past, was born,  
Or woke creation's smile.  
Mother of Wales! around thy shore,  
Songless and harpless long,  
Behold! from North and South, once more,  
Thy gifted children throng!  
Fired by the spirit that of yore  
Inspired the masters of the lofty tongue!  
Ner seeks in vain the youthful bard,  
The minstrel aged, and the seer  
Renown's fair guerdon and award,  
The smile of beauty, and the cheer  
Of gratulation—proud reward,  
To every child of song and every minstrel dear.  
And these to other times shall tell,  
Through other lands proclaim,  
How Cymru's Awen broke the spell  
That manacled her fame.  
When Wallia from her deepest dell,  
To Snowdon's sun-lit peak,  
Behoos exulting to the swell  
Of joy and triumph, that bespeak  
The smile to Cambria long unknown,  
The presence of the princely heir to British Arthur's crown.

Prize IV. The Gwyneddion medal, to the author of the best stanzas  
on Adam and Eve in Paradise.—The secretary stated, that as the

judges of Adam and Eve in Paradise were not present (*laughter*), the adjudication of the prize would be deferred until the following day.

Prize V. A premium of £10, and a medal of the value of £3, for the best Elegy (*Rhyddolaeth*), in Welsh blank verse, on "Ifor Ceri," (the late Rev. J. Jenkins, Kerry,) and a premium of £5, for the second best Elegy in Welsh blank verse on the same subject.

The Rev. J. Blackwell read the following adjudication, signed by that learned critic, Dr. Owen Pughe, and himself:—"Eight compositions have been received on the lamented death of one of the best of men and of Welshmen—one of the principal promoters of modern Eisteddfodau. We are glad to see in our bards a growing taste for a species of metre in which the sweetness of their national *cynghanedd* is not likely to lead them astray. Of these eight compositions, four are excellent: those are signed, 'Galarwr,' 'Cynddelw,' 'Ymddifad Hiraethog,' and 'Cynddelw.' But we consider the two signed 'Cynddelw' the best. That commencing 'Tân ywen hên' is evidently the production of a man of much poetic talent. His imagination is warm, his taste good, his language elegant, and he would, most probably, have gained the prize, had not the merits we have mentioned, united to other merits peculiarly his own, been possessed by his rival 'Cynddelw.' We conceive 'Cynddelw,' commencing 'Pan y machludo huan araul nawn,' to be eminently worthy of the prize."

The secretary called upon "Cynddelw" to declare himself, when Mr. Thomas Lloyd Jones, of Holywell, answered, and was invested with the medal by Miss Charlotte Williams.

The premium of £5 for the second best Elegy on the same subject was adjudged to the Rev. John Jones (*Tegid*), of Christ Church, Oxford, a distinguished Welsh scholar.

Prize VI. A medal for the best Ode, on the coming of age of Piers Mostyn, Esq., eldest son of the worthy and much esteemed Sir Edward Mostyn, of Talacre, president of the late Denbighshire Eisteddfod.

The judges in this case were the Rev. J. Blackwell and the secretary, Mr. William Jones. The latter gentleman read the following adjudication to the meeting, signed with both of their names:

"We do not recollect having a severer task to perform than to determine the palm of victory between two competitors on this exhilarating subject—'Simwnt Vychan,' and 'Simwnt yr oes yma.' Both are, in our opinion, deserving, and almost equally deserving of praise; but, as the medal must be awarded to one competitor, we think that the striking national peculiarity of 'Si-

mwnt yr oes yma' entitles him to a very slight preference over his rival. When we venture to say that these poems are not utterly unworthy of their subject, we feel that we pay them the highest compliment in the estimation of all who are acquainted with the rising and manly virtues of the young chieftain of Talacre. We think so very highly of 'Simwnt Vychan,' that we would wish him to declare himself, and, if we dared, we would earnestly recommend him to the consideration of the committee."

The secretary having called upon "Simwnt yr oes yma" to declare himself, Mr. William Edwards, of Ysceiviog, Flintshire, answered, and being introduced upon the platform, was invested with the medal by Mrs. Brice Pierce.

The person using the signature of "Simwnt Vychan" was called to declare himself.—Mr. William Edwards, Llanberris, answered.

Prize VII. A premium of £20, and a medal of the value of £5, for the best *Awdl* (Ode) on the wreck of the *Rothsay Castle* (*Llong-ddrylliad y Rothsay Castle*); and a premium of £10 for the second best Ode on the same subject. On this subject nineteen compositions were received, the judges of which were the Rev. Walter Davies and Mr. William Jones. A long and critical letter was read to the meeting, from the former gentleman, by which it appeared that he considered the poem by "*Un a gŵr fyw yn nglan y môr*," the best composition, although several of the others were of great merit. Mr. William Jones, the other judge, stated, that at the request of the Rev. Walter Davies, he had read the two best poems, and cordially agreed with that gentleman in his decision, and he considered the composition above mentioned one of the finest bursts of poetic genius, and the most striking ebullition of the Welsh *Awen* which had ever fallen under his observation. In confirmation of that opinion he made several quotations, and concluded by observing, that if the *Eisteddfod* had been got up for no other purpose than the production of this poem, its promoters and the principality would have been amply rewarded. The following are some of the extracts read to the meeting:

Bawb un ddull, myn'd bob yn ddau,  
Hyd lenydd pysgodlynau;  
A sylwi ar risialwawr  
Gloywddwfr glan, a'i wiwlan wawr;  
Dw'r, o'i yfed, yr afiach  
Gwan ei wedd a ddwg yn iach;  
Lle mae'r pysg yn cymmysg wau  
Mor lon mewn amryw luniau.

XVI.

A weled, gyda'u gilydd,—ugeiniau  
O agenawg graigydd;  
A'r rhaiadr ar raiadr rydd  
Dwrw gwyllt drwy y gelltydd.

Bistyllia, ffyrstia 'n dra ffrom;  
Chwyrna wrth edrych arnom.—  
Cael rhoi gwib hyd grib y graig,  
Iach ael-gref yr uchel-graig;  
Chwilio 'i chaw fwngloddau glan,  
A'i chelloedd yn wych allan;

Gwelir o'r cwr bwygilydd,—i lawer  
O luoedd o wledydd,  
A'r haul mad ar doriad dydd  
Yn agoryd ei gaerydd.

Ei der wynebpryd eirian,  
Aur liw, wrth ddringo i'r lan,  
A'i wrid yn ymlid y nos  
O'i ddorau yn ddiaros

Crychferwai, ymrwygai y mawr eigion,  
Ewynai 'i afonydd donau 'n finion;  
Unwedd a 'mwriawl fynyddau mawrion.  
Och! oedd ei grothawg fawr-chwydd hagr, weithion,  
Ymluchiai, tafiai bob ton—hyd y ser  
Yn eu gorwyllter a'u dagrau heilltion.  
E ddeiai eilwaith yn nerthol ddyli'  
O entrych hoywnes, gan wylt drochioni,  
Nes rhwygo y safnerth, aelgerth weilgi  
Anferthawl, a'i ddreigiawl gynnedeiriogi;  
Y llong, yn mherfedd y lli',—ymaiglodd,  
A tharanodd pob peth ei thrueni t

Duw, arwr gorddyfinderoedd,  
A'i enwog lais yn galw oedd;  
Ni welid pelydr haulwen,  
Y ne'n ddu, bygddu uwch ben;  
Twrf corwynt, drowynt, o draw,  
Yn yr awyr yn zhuaw.

Dan chwiban d'ai allan o'i 'stafellau,  
A heriau fydoedd drwy 'i gynhyrifiadau;  
A Duw a roddodd laced i raddau  
I ffryn gadwynog y ffyrnig donau,  
Rhuthrodd, fe ddyrnodd y ddau—'aglyfaethgar  
Drwy 'u bar anwar nes dwe'r wybrannau.

A'r Rothau hithau ar hynt,  
I dir-angau 'n myn'd rhyngynt.

## XVII.

The successful bard, being called upon to declare himself, stood confessed before the meeting in the person of the Rev. W. Williams, of Caernarvon, and as it was the principal literary prize, the reverend gentleman was installed in the bardic chair by the bards then present, namely, the Rev. E. Evans, Robert Davies, of Nantglyn, and W. E. Jones, Cawrdaf, of Carmarthen. Lady Bulkeley then invested him with the medal amidst the approbation of the meeting.

The second prize was awarded to Mr. Griffith Williams, *alias* Gutyn Peris, of Landegai; and Mr. Blackwell observed that his poem was scarcely inferior to the other.

Pennillion singing was introduced again; after which the secretary announced that the subject fixed upon for the prize Englynion for the medal given by their Royal Highnesses the Duchess of Kent and Princess Victoria was "The Marriage of Sir R. B. W. Bulkeley, Bart., and his Lady"

The Eisteddfodd was then adjourned to the next day.

## THE CONCERT.

In the evening a very numerous and fashionable company attended at the Town Hall, to witness a concert of vocal and instrumental music, under the superintendence of Mr. John Parry. We have neither time nor room to enter at length into a critique upon the performances. The vocal performers were Mr. and Mrs. Knyvett, Miss Cramar, Mr. Horncastle, Mr. Parry, sen., and Mr. Parry, jun. The instrumental performers were Mr. Cramar, leader; flute, Mr. Nicholson; trumpet, Mr. Harper; violoncello, Mr. Lindley and Mr. Jackson; principal violin, seconda, and viola, Messrs. Herrman; clarionets, Mr. Stubbs and Mr. Entwistle; double-bass, Mr. Hill; patent symphonia, Mr. Parry; pedal harp, Mr. Parry, jun.; grand piano-forte, Mrs. W. Knyvett.

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## WEDNESDAY.

The morning of this day was decidedly unfavourable—rain descended, and the wind blew cold; the town, however, appeared all alive, in order to give their Royal Highnesses the Duchess of Kent and Princess Victoria a cordial and loyal reception. The heralds

perambulated the streets, and ever and anon sounded their trumpets, by way of reminding the bards and other personages of the important business of the day. It is not possible to describe the feelings of a Welshman, at a meeting of an Eisteddfod; his very soul seems absorbed in the proceedings; our readers may, therefore, form some idea of the anxiety and sad faces which were manifested, when it became evident that the clouds and rain were not disposed to clear away. "Hope," says Sir Thomas More, "is sometimes a good breakfast, but often a bad dinner:" on this occasion it was a good supper, but a bad breakfast, for every one in Beaumaris supped heartily upon hope the preceding evening, as the rain descended and the wind blew, but found nothing substantial for a morning's repast. Things, however, altered for the better before dinner, and we were not made acquainted with the unfortunate and heart-rending case of any individual who was starved to death. Good eating and drinking, by the by, is an essential ingredient in a modern Welsh Eisteddfod; and we suspect it was the case many hundred years ago. As the weather continued unfavourable, it was intimated that the company would assemble in the Town Hall; every place was in consequence literally crammed.

At half-past twelve o'clock, Sir R. B. W. Bulkeley entered and stated he had received a letter from Sir John Conroy, which he would read. The letter was expressive of the regret of her Royal Highness that the state of the weather prevented her intended presence at the Eisteddfod, and announced her intention of being at Baron Hill in the evening at four o'clock, when the Princess and herself would invest the successful candidates with the medals. Sir Richard then proceeded to say, that as the room would not hold one-third of the ladies and gentleman who wished to be present, it was proposed to adjourn to the Castle; and that he should be happy to see such of the company as wished to be witnesses of the investiture of the successful competitors with medals by their Royal Highnesses, at Baron Hill, at four o'clock in the evening. These announcements were received with loud cheers, and the company began to move towards the Castle.

A little before one o'clock the band announced the arrival of the president, by striking up a national air.

The president, upon entering, advanced to the front of the platform, amid loud cheers, and repeated the information respecting the intentions of their Royal Highnesses which he had previously given in the Town Hall. Sir Richard concluded by inviting such of the com-



passy as might be desirous to be present at the ceremony of investing the successful candidates with the medals given by their Royal Highnesses, to Baron Hill, in the evening.

The Rev. Henry Parry, of Llanusa, opened the proceedings of the morning with the following address:—

“ It may appear intrusive in me to address this splendid assembly, met to celebrate the bardic festival, as I am no bard myself; but I assume the liberty, as being present when this Eisteddfod was first thought of, being on its committee, and as being a hearty well-wisher to the order of bards. I shall endeavour to give a brief outline of the history of the institution, occupying as little as possible of your time, and on that account I shall omit all that bears upon the subject before the time of Edward the First. From the period of the conquest of Wales by that great monarch, till the accession of the house of Tudor to the throne of England, a dismal cloud hung over the bards and minstrels of the principality. We have a tradition that Edward massacred the bards in this very place where their successors this day hold their festival. But that is a point supported by such a slender testimony, that it is not credited at the present time, though it furnished an occasion for one of the sublimest odes in the English or any other language. The bards were inimical to the government of Edward, and, as the press now, were powerful agents in forming and directing public opinion. With the insurrection of Owain Glyndwr—must I call it rebellion?—the bardic spirit seemed to rekindle a little, but it was soon suppressed by the vigilance and prompt measures of Henry the Fourth. In the time of his grandson, however, Henry the Sixth, a very great Eisteddfod was held at Caermarchen, under the presidency of Gruffydd, grandfather to the great Sir Rice ab Thomas, so well known for assisting and placing Henry the Seventh on the throne, and ancestor to the present Lord Dynevor. This Eisteddfod was attended by all the bards and minstrels of Wales, and under the conduct of the well known Llawdden. Two silver badges were provided—a silver chair and a silver harp. Both these badges were triumphantly carried away by a bard from Flintshire and a minstrel from the same little county. The silver chair, after being honourably borne by Tudor Aled, passed back into South Wales, and was lost. The silver harp never revisited our southern brethren, and is now in the possession of the Hon. Edward Ll. Mostyn, of Mostyn. Some half a century after this Eisteddfod, brighter days shone upon the bards and minstrels. A prince of the house of Tudor was on the throne. Henry the Eighth distinguished himself for his great literary attainments and love

for music, for he was a composer in that noble science. He summoned, in the fifteenth year of his reign, an Eisteddfod, which was accordingly held at Caerwys, in 1526. This was under the presidency of Richard ap Howel Vychan, Esq., of Mostyn. Of this meeting we know but little, for in those days there were no reporters to cook up an account of it. But his daughter, Queen Elizabeth, called, by a royal commission, now extant, a meeting to be held at the same town of Caerwys, which was accordingly held there in May, 1568. This commission is directed to Sir R. Bulkeley, Thomas Mostyn, and Peers Mostyn, Esquires; and it is singular, that the representatives of those gentlemen are now here, possessing the same ardour for promoting Welsh literature as their ancestors in the reign of the virgin Queen. We are acquainted with everything that was done at the Eisteddfod; for a contemporary author, the learned Dr. J. David Rees, a native of Llanvaethlu, in this island, has given a full account of it. From this era to the latter part of the eighteenth century, the Eisteddfodau were entirely dropped. But they were partially revived by the exertions of the Cymmrodorion Society in London, in the end of the eighteenth century. Then the nobility and gentry of Wales caught the flame, and Eisteddfodau have been ever since held, every third or fourth year, in different provinces of the principality. As the encouragement increased, the productions of the bards and minstrels also improved. The Royal Eisteddfod, held four years ago at Denbigh, under the presidency of Sir Edward Mostyn, left all others far behind it. But what shall we say of this, under the presidency of Sir R. Bulkeley, in ancient Mona, '*Môn Mam Cymru*;' the land that gave birth to Owen Tudor, the founder of the house of Tudor; that gave birth to Lewis Morris and Goronwy Owen; from which sprung Sir William Jones, and the brave warrior now holding the vice-regal sceptre on the other side of the water, and who derives his title from this beloved island. The bards were always loyal, and they often suffered for their loyalty. For their attachment to their native princes, Edward the First discouraged and repressed them; for their attachment to their legitimate sovereign, Richard the Second, when he was deposed, Henry the Fourth took some severe measures, and enacted cruel laws against them; and, on account of their supporting the falling cause of monarchy in the time of the first Charles, Cromwell, when he obtained the supreme power, visited them with his severest vengeance; but now their prospects are splendid." There was much cheering during the time that the reverend gentleman addressed the meeting.

The Rev. E. Evans, of Chester, stated that the prize for the best

composition on "Adam and Eve in Paradise," which had not been awarded yesterday on account of the absence of the judges, was declared in favour of the writer using the appellation "Eryron Gwyllt Walia." The author, Robert Owen, London, not being present, Lady Bulkeley invested Mr. John Parry, as his representative.

Prize I. A medal to the author of the best six Welsh Englynion on "The honour conferred by the presence of their Royal Highnesses the Duchess of Kent and the Princess Victoria at our national festival."

The secretary stated that on that subject eighteen compositions had been received, from which the judges selected two as the best. They could not satisfactorily determine to which of these two the palm of superior merit ought to be given, and had, therefore, called in a third friend, who had pronounced in favour of the composition signed "Owen Tudor."

Robert Davies, of Nantglyn, a chaired bard, on whom had been conferred many prizes at former Eisteddfodau, was introduced with "all his blushing honors thick 'upon him," and was invested with the medal by Lady Harriet Mostyn, of Mostyn. After the ceremony, the successful bard, at the particular request of the company, recited his Englynion. As they were received with great applause, and were highly praised by eminent Welsh scholars present, we have great pleasure in presenting a copy :

I Dduges Caint, braint i'n bro,—bid mawl mawr,  
Bid mil a myrdd croeso,  
Ail seren drylen deg dro,  
Hoen ddiwrnod i'n haddurno.

Teyrnwaed Tudurwaed, da dirion,—oreu  
Aeres Prydain goron,  
Derchafid yn dra chyflon  
O blanwydd Penmynydd, Mon.

Mal cenedl, grym hawl cynhes,—i'n tirion  
Victoria, D'wysoges,  
Mae ynom o wraidd monwes  
Galon yn wreichion o wres.

Da deuodd, a Duw i'w dewis,—i Fon,  
Tros Fenai Bont fawrbris,  
Urddasodd, graddodd bob gris,  
A'i mawredd dre' Bewmaris.

XXII:

Os bu Iorwerth gerth, waith gau,—yn tort  
O'n tir ein beirdd gorau ;  
Daeth hon i'n gwlad, clymiad clau,  
Er nawdd i'r awenyddau.

Casgliwn, coffeidiwn fiodau—tyner,  
Er taenu'n ei llwybrau,  
Am ei rhwyg, i'w thra mawrhau;  
Wrth adwaen tir ei theidiau.

The premium for the second best was given to Mr. William Ellis Jones, of Caernarthen.

ENGLYNION ANERCH VICTORIA AI MAM AR EU HYMWELIAD  
A MON.

Llawen Mon ac Arfonia ;—llawenydd  
Sy 'n llonaid holl Walia,  
Am wel'd dydd Ymweliad da,  
Tirion ofwy Victoria.

Deg Em, tydi a gaf yma,—gymmer  
Iaith Gomer, wyr Noa,  
Ai genedl ffrasth ai traetha ;  
Sef trasau dy Dektiau da.

Y dewisol Iodesi—a ledant  
Flodan, dail a lili,  
Thysau, Grisial a phali  
Yn wych, ffordd y delych Di.

Dyred, gyda' th Fam dirion—i weled  
Hen ol y Derwyddon :—  
Dyfydd i Benmynydd Mon,  
Lle caid Tuduriaid Dewrion.

Dwyre i'r Wyddfa dirion—i weled  
Holl Walia a'i thlyision ;—  
Holl erfawr gestyll Arfon  
Is llaw, a Manaw a Mon.

Mi wn, o fewn y manau—a soniwyd,  
Os yno doi Dithau,  
Gweli wen o galonau  
Lluon heirdd yn llawenhau

AII.

**WYGLYNIION FŴ BRENHINOL UCHELDER DUGES CAINT  
A'R DYWYSOGES VICTORIA.**

Duges Caint mewn braint a bri,—ardderchog;  
Urddorchwyl a gofri;  
Yn awr ddacth i'n noddi ni  
A rhodres ei mawrhydri.

Moliant hyd y cymylau—ddyrcha,  
O'n hardderchawg fryniau;  
Bendithion hon sydd yn hau  
Bro Tudur, bri y teidiau.

Gwawr eirioes trwy 'n gororau,—llawenydd  
Sy'n llanw 'n mynyddau;  
Gweld hil rhwygffawr clodffawr clau,  
Ein brenin ar ein bryniau.

Groesaw a bir foliant grasawl,—o'n tir,  
I Victoria freiniawl;  
Uwchben y seren siriawl,  
Da awyr Mon doir a mawl.

Enwawg aeres y goron,—a ddybu  
Yn ddiball yr awron;  
Yn der a mad i dir Mon,  
I noddi awenyddion.

Oesau 'n ol ein hoesau ni—e geffir  
Y coffa am dani;  
Yn hwy bydd ei henw hi,  
Na 'r Aran a 'r Eryri.

**ANIAN.**

Prize II. An elegant silver gilt medal, presented by their Royal Highnesses the Duchess of Kent and the Princess Victoria, for the best four Welsh Englynion "On the Marriage of Sir R. B. W. Bulkeley." The judges were Mr. Jones, the Secretary, the Rev. Henry Parry, and the Rev. Thomas Richards, of Llangyniew. Ten excellent compositions had been sent in, and the award of the judges was declared in favour of the composition signed "Dewi." The author being desired to make himself known, the Rev. J. Blackwell stood forward, and was invested with the medal by Lady Robert Grosvenor. Mr. Blackwell then recited the Englynion and translation as follows:—

Eto unwyd mewn tynion—aur rwy mau,  
Rymus ddwy lin Brython  
Treiddia trwy wlad Derwyddon:  
Gerddi maw!—nes gwardda Mon.

XXIV.

Ifſraidd yw myfyrion—Syr Risiart,  
Rhoes roesaw i feirddion ;  
Ystanley fydd Nest hoenlon  
Iddo—a merch newydd Mon.

Gelou haul, a gwawl hylon,—tirion wen  
Datry'n ol gysgodion  
Od oedd ddwl is dydd alon,  
Nid tywell mwy mantell Mon.

Dwy oes hir, hyd i oes wyrion,—i'w shan,  
A gwir hedd yn goron ;  
A gadael tra Caergwydion,  
Lu o'u meib i lywio Mon.

TRANSLATION.

Once more, in golden bands, the  
Two nations of the land of *Brython* are  
United. The island smiles—a loud acclaim  
Re-echoes the home of the Druids.  
In the steps of the reverend Ivor\* Sir Richard  
Treads;—to the relics of ancient bardism he  
Extends patronage. *Stanley*, amiable as Ivor's  
Bride, is ranked among Mona's fairest daughters.  
In the days of border warfare, Cothi's bard  
Deemed the island gloomy.† The sunbeams  
Of peace, the sweet smiles of happiness, now dispel  
The shadows. Mona's mantle is no longer sable.  
Enwreathed with peace, may their days be long—even to the days of  
Their descendants. And while a star brightens  
The brow of *Caergwydion*, may their sons  
Be found among the chieftains of Mona.

At the conclusion of the recitation, the Rev. J. Blackwell addressed the meeting in a very animated speech, in which he vindicated the Eisteddfodau from several misrepresentations, and contended that a country could not change its language in a day, and as the Welsh was still the vernacular language with more than half of the population, every effort ought to be made to convey instruction through it to those who understood no other tongue. It may be asked, said the reverend gentleman, why are extraordinary meetings of this kind held among us? We conceive that the poverty of our land, which would check much literary enterprise, and the smallness in number and the scattered character of our population, render them necessary to arouse

\* The Welsh Mæcenas of Basaleg. 1380.

† "Nos da i'r Ynys Dywyll."—L. G. Cothi. 1400.

and keep up national talent and energies. And what has been the result of this attention to native literature and vernacular instruction? I remember well the interest excited when our eloquent friend, Mr. Price, of Crickhowel, whose absence to-day we deeply regret, at the Brecon Eisteddfodd, in 1826, threw down upon the platform specimens of six or eight Welsh monthly periodicals. The number of our periodicals is now increased to eighteen, and they still possess the same characteristics. Almost all are supported by the peasant, both as writers and readers. The Welsh press has produced lately a second edition of a large Welsh-English Lexicon, by our first of Celtic scholars, Dr. Pughe. *Paradise Lost* has been translated by him also, who alone was able properly to accomplish the task; and as a proof of the reading propensity, it may be mentioned, that of a Welsh work on the New Testament, now being published in monthly numbers at Mould, no less than 8000 copies are sold. Next year we hope to commence a Welsh Cyclopædia, we trust, under the patronage of the London Society for the Diffusion of Useful Knowledge, which, through the instrumentality of Mr. Ker, have lately evinced considerable interest in the welfare of the principality. As a proof that the Eisteddfodau have not been useless, it may be mentioned, that to the Wrexham Eisteddfod, in 1820, only 74 compositions in the whole were sent in for adjudication; and at this Eisteddfod, no fewer than 300 were received. Every cottage has its reader; every hamlet has its bard; every market-town has its press; and that press has been hitherto kept pure,—unpolluted by any immorality, unsullied by any impiety. It has hitherto worked so well, that at the present moment our cottage library is pretty well furnished. But there are higher and nobler results arising from the cultivation of native literature, and these are found in the improvement of our national character. In the days of sedition and threatened anarchy, the Principality has always been tranquil and happy as a Goshen. Our peasantry are loyal, quiet, and industrious; they are growing in intelligence, and are growing in moral worth. Our hearts, if they are not filled with plenty, are filled with contentment; our prisons are empty. Mark the genuine peasant of our hills; if we mistake not, there is an impress of moral dignity upon his brow. Though inferior in intelligence to none in the same rank, yet concerning things beyond his sphere he matters little. He knows little of political economy; he leaves things that he considers above him to wiser heads; he does not look much into the machinery of govern-

ments to see if every wheel is in its proper place. In saying this, we have no political bias, we only describe the character of our peasantry, who, however unlearned they may be in other sciences, are learned and exemplary in all the duties of their stations: they fear their God; they honour their king.

But an ancient Briton feels that he condescends rather low in arguing this point respecting the cultivation of his native literature upon utilitarian principles merely. Every nation has some distinct peculiarities. We have ours; and as long as the cultivation of these does not make us worse subjects or worse men, there can be no harm in maintaining them. Is not nationality, and even national vanity, very frequently the root of patriotism; and if the maintenance of national peculiarity be allowed to any people, it must be allowed to ourselves. The mountaineers of every country are notoriously attached to the customs and even prejudices of their fathers. There throbs a heart and there beats a pulse in the mountains, far more warm and bounding than are to be found in the plains. This may be owing in some measure to physical situation: the light and shade, and mossy summit, the deep blue and clear sky, the curtain of white and trailing mist which evening draws around the couch of the mountain spirit, the dancing stream, the bounding waterfall; all these scenic witcheries must and do give a spring and elasticity to the soul not to be found in the lowlands. But this is not all; in these peculiarities, also, we find traditions which were fastened first and deepest upon our infant memories. In them we find proof of the antiquity and distinctness of our race. The origin of the Cimbric nation and of the Cimbric language, eludes the keenest glance of the antiquary. He cannot carry his researches beyond a time when these customs were established, when these traditions were tales of old. Other languages can be traced to their origin, other nations may have grown old, and her bards and minstrels were bald and blind with years, before history had ever commenced her chronicles of the Western World. And that which has not only its maturity, but its old age, beyond the perceptions of men and the recollections of time, must be immortal.

PRIZE III.—A silver Medal to the successful author for the best Essay on Agriculture.

The Rev. Mr. Metcalf (private chaplain to Sir Edward Mostyn, Bart.) stated that not only had numerous compositions been received on this important subject, but many of them were replete with talent



and information. There were three of them which possessed extraordinary merit; and of these the judges had decided in favour of "Amaethon," of whose composition the reverend gentleman spoke in very high terms.

Aneurin Owen, Esq., having declared himself the author, was invested with the medal by Lady Mostyn.—The second premium on the subject was adjudged to Mr. William Jones, of Pwllheli.

The Rev. Mr. Metcalf stated that there was another production on this subject (agriculture) which merited particular notice. He might say of it, that it was perhaps the most beautiful composition in any language; but as it did not immediately suit the farmers, for whose use the two first appeared to be better calculated, the judges had ranked it in the third place, but, impressed with a sense of its very great merits, they were anxious to recommend that it should be published in addition to the other two. The composition bore the signature of "Ralph Aricula Robinson," and he called upon the author, if present, to declare himself. The author not appearing, the seal was broken, and the name of the Rev. Samuel Roberts, Llanbrynmair, appeared as the author.

PRIZE IV.—The medal of the Royal Cambrian Institution for the best Essay on Welsh Grammar.

There were only two competitors for this prize, and as both essays were considered of equal merit, the judges proposed that medals should be presented to each of them. The first of them was Mr. Hugh Jones, of Chester, for whom Mr. Edward Parry, of Bridge Street, in this city, was invested with the medal. To the Rev. J. H. Williams, LlanCadwaldr, Anglesea, was awarded the other medal, and the Rev. J. Jones, of Holyhead, was invested as his *locum tenens*.

PRIZE V.—An elegant Silver Medal, the gift of Sir Edward Mostyn, Bart., for the best Poem on David playing the harp before Saul.

The Rev. Henry Parry said he had the honour of being one of the judges on this subject. No less than twenty-seven compositions had been sent in, six of which were excellent. The palm of superiority was after careful investigation, awarded to "Hanesydd." Mr. Robert Davies, the bard of Nantglyn, presented himself amid loud tokens of approbation, and was invested with the medal by Lady Mostyn, of Talacre.

The premium for the second best composition, on the same subject, was awarded to Mr. W. E. Jones, (Cawrdaf).

The president begged to state that the successful candidate for the best History of Anglesea was not present yesterday, he was most happy however to announce that the lady was amongst the company to-day. (Cheers.) He then took the opportunity of passing a very warm encomium upon the lady's industry and talents, and observed that the work would, when published, embellish the library of every gentleman throughout the principality of Wales.

Lord Mostyn immediately introduced Miss Anghared Lloyd, who was invested with the prize medal by Sir R. Bulkeley,

### CONTEST FOR THE HARP.

The judges in the contest for the prize were Mr. John Parry, and Mr. Aneurin Owen. The candidates came forward in the following order:—

1. Miss E. Jones, of Corwen : tune "Serch Hudol," (the Allurements of Love.)
2. Griffith Jones, Capel Curig : tune, "Bro Gwalia," (Country of Wales.)
3. William Jones, Beamaris : tune, "Pen Rhaw," (Spade's Head.)
4. Richard Pugh, of Corwen : tune, "Black Sir Harry."
5. John Williams, of Oswestry : tune the same. His performance elicited much applause.
6. Hugh Pugh, of Dolgellau : tune, "The King's Joy."
7. Rees Jones, of Llanrwst : tune, "Sweet Richard."

The contest was listened to throughout with great attention, but the wind being high and the weather extremely cold, it did not excite so much pleasure as it otherwise would. The Silver Harp was awarded by the judges to Mr. John Williams, of Oswestry, formerly a pupil of the celebrated blind harper, Richard Roberts, of Caernarvon.

The Rev. Henry Parry addressed the meeting, and dilated at great length upon the merits and antiquity of the tune "Black Sir Harry." It was written, he said, by an Anglesey bard upon the deposition of Richard the Second; it had survived the Plantagenets and Tudors. It was now contemporaneous with the House of Brunswick; the

Welsh called it "Creigiau'r Bryri," or the Rocks of Snowdon; and they most ardently wished that the Brunswick family might be as firmly seated in the affections of the people, as the Snowdon hills were in the heart of their dominions. (Cheers.)

Pennillion singing followed, when the president stepped forward and stated the contest of Pennillion singers would take place at the Town Hall, in the evening. Mr. Parry sang a stanza of our inspiring national anthem, "God save the King." The whole meeting enthusiastically joined in the chorus. Sir Richard then called for three times three cheers for the King, which were given, as well as three times three for the president. The company then separated.

### PENNILLION SINGING.

In the evening at eight o'clock, the Pennillion singers met at the Town Hall, and a very interesting contest was carried on for three hours. The medal was awarded to Joseph Williams, of Bagillt; and the premiums were equally divided between all the other competitors. The hall was crowded to excess, and the audience seemed to take the most intense interest in the proceeding. A literary gentleman has favoured us with the following article upon the subject:—

"We consider this ancient practice, one of the most distinguishing and interesting features of our Eisteddfodau, and we are exceedingly pleased to find that prominence given it, which its antiquity and national character deserve. It was arranged that the candidates should occupy the platform erected for the English orchestra, and the following gentleman were appointed judges on the occasion. A. Q. Pughe, Esq., Rev. E. Evans, of Christleton, the Bard of Nantglyn, and Mr. John Parry, of London. At the hour appointed, the hall was crowded to excess by a very respectable assembly, anxious to witness this very interesting and, to many, novel scene. Twelve persons mounted the stage, and entered their names as candidates for the awarded premium, and the individuals who had gained the silver harp in the morning was appointed to play on the occasion. Every thing being now arranged, the contest was commenced by the harper striking up the sweet air of "Sarnh Hada," and the Rev. E. Evans announced the names of the candidates, as they came, in succession.

This tune went round, and every one of the candidates performed his part so well, that the judges found it impossible to decide in favour of any one in particular. They were tried by another air, but with the same success, and a third was called for, which, however, enabled the judges to reduce the competition to four, whom they considered pre-eminent. Here again commenced a second and more severe contest. Every one executed his part so well, as to draw from the judges the gratifying declaration that they never heard singing with the harp better performed. After a long and an arduous struggle, in which the company seemed particularly interested, the judges decided in favour of Mr. Joseph Williams, of Baginbun, who was accordingly invested with the medal.

Before we conclude this part of our subject, it may not prove altogether uninteresting briefly to explain the manner in which the Welsh mode of singing with the harp is performed. The poetry and language of Wales seem strikingly suited to each other, which may probably account for this practice being exclusively confined to that country. The singer is not allowed to select his own tune, but must hold himself in readiness to adapt his words to any air which the minstrel may happen to play. Neither is he permitted to commence with the strain, as in English, where the tune and metre are adapted to each other, and of uniform and corresponding length. But the Welsh vocalist must take up the tune at any bar which may best suit the measure of the verse he intends to sing. He must, however, be particularly exact in ending precisely with the tune; to err a single note in this respect is considered a great fault and is hardly ever committed by first rate singers. However strange it may appear, still it is a well known fact, that there are some performers who are capable of adapting no less than twenty-four different metres to the same air!

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#### PROCEEDINGS AT BARON HILL.

About four o'clock in the afternoon, a large concourse of persons assembled at Baron Hill, the splendid seat of Sir R. Bulkeley, to witness the ceremony of investing the successful candidates with silver medals, by their Royal Highnesses the Duchess of Kent, and her interesting child.

**Baron Hill** is situated on an eminence about one mile from **Beaumaris**, at the head of an extensive lawn, sloping down to the town and castle, and finally screened and backed with umbrageous woods, which form great embellishments to this part of the Island. The house was built in the year 1618, by Sir Richard Bulkeley, a distinguished character in the reign of James I. but it has since that period been very much altered and improved. The grounds surrounding this charming residence are richly diversified by nature, and variegated by art; the lawns, groves, and bridges, are finely dispersed, and the numerous walks and rides judiciously laid out. But the view from the hill far surpasses all, and is justly the boast of the Island:—

“Now, Muse, ascend the sylvan summits gay,  
That tower above the town—the valley—bay,  
Where now unheeded lie the heap of stones,  
The altar’s ruin and the mouldering bones;  
The soil once softened by contritions’ eyes,  
On all that’s mortal of St. Mougan lies,  
Who blindly thought that pain’s afflictive rod  
Would lead the lonely hermit up to God.”

The spot chosen for investing the bards and other successful candidates with the medals, was the terrace in front of the building. The literary arrangements were under the direction of the Secretary, Mr. Jones, and the musical ones under that of Mr. John Parry. The veteran harper, Roberts, occupied a distinguished post; and upon the entry of their Royal Highnesses, attended by Sir Richard and Lady Bulkeley, struck up the national air, “God save the King.” Mr. Parry sung the following additional stanza, to the national song of “*Mewn awen fwyn lawen*,” written by himself.

Far, far from the pomp and the splendour of court,  
To Cambria’s sweet valleys the Royal resort;  
Oh! let us our love and our gratitude shew,  
To those who such honour on Walk bestow.  
Ye bards and ye minstrels your voices combine,  
To welcome a Princess of Tudor’s famed line.  
*Gogoniant a melltant i’r Seren lyws gain.*

The Secretary then introduced the successful candidates to their Royal Highnesses to be invested with their medals.

The Rev. John Blackwell was the first called and was invested with the silver gilt medal by their Royal Highnesses jointly.

Miss Angharad Lloyd was next invested, and had also the honour to be formally presented to their Royal Highnesses, who were pleased to speak in highly complimentary terms of the distinguished talents of this fair daughter of Cambria.

The successful competitor for the silver harp, John Williams of Oswestry, was next brought forward.

The Rev. W. Williams, of Caernarvon, was the next to receive his honours. The rest of the successful candidates were invested in the order in which they had gained their prizes. Their names are as follows :—Aneurin Owen Pughe, Esq., Mr. Edward Parry, Chester; Rev. D. Williams, Clynnog; Robert Davies, Nantglyn; William Edwards, Ysgeifiog; Mr. T. Lloyd Jones, Holywell; Mr. Richard Roberts, Carnarvon; the Rev. J. Jones, Holyhead.

Their Royal Highnesses then presented Mr. Jones, the Secretary, and Mr. John Parry with a medal each.

At the conclusion of the ceremony, their Royal Highnesses retired, and shortly afterwards sat down to dinner in a capacious room, erected for the occasion. At the table her Royal Highness the Princess Victoria sat on the right of her parent; Lady Bulkeley on the right of the Princess Victoria, and Sir Richard Bulkeley on the left of the Duchess of Kent. The Honourable E. Mostyn Lloyd was at the head of the table, and Brice Pierce, Esq., at the bottom. Many distinguished individuals were present; among them were Lord and Lady Robert Grosvenor. About seven o'clock their Royal Highnesses took their departure for Plasnewydd.

History makes us acquainted with an interesting anecdote of one of Sir R. Bulkeley's predecessors in the time of Queen Elizabeth, and we may without impropriety introduce it here. An attempt was made to have him accused upon false evidence of treason; and the Earl of Leicester informed her Majesty, that the council had been examining him, and that they found him a dangerous person; that he dwelt in a suspicious corner of the world, and should be committed to the tower. "What! Sir Richard Bulkeley?" said the Queen; "he never intended us any harm; we have brought him up from a boy, and have had special trial of his fidelity; ye shall not commit him!" "We have the care of your Majesty's person," said the Earl, "and see more and hear more of the man than you do; he is of an aspiring mind, and lives in a remote place." "Before God," replied the Queen, "we will be

sworn upon the Holy Evangelists he never intended any harm; and then her Majesty ran to the Bible, and kissing said, "you shall not commit him; we have brought him up from a boy." Subsequently Sir Richard proved the accusation against him to be founded on forged testimony.

### THE ROTHSAÏ CASTLE.

We must not forget to record that while their Royal Highnesses were at Baron Hill, they were presented with a set of engravings, beautifully bound in morocco and gold, illustrative of a circumstantial narrative of the Wreck of the Rothsay Castle, which is about to be published. The author of this interesting little work, is a gentleman of the most kindly feelings who happened to be at Beaumaris at the time of the melancholy event; he had taken his passage in the ill-fated vessel, but most fortunately, departed in another, and arrived before the wreck; by which accident, or as he calls it, providential interference, he was spared the fate of those whose misfortunes he has carefully portrayed. Mr. Adshead was a great comforter to the survivors, as well as to the friends and relatives of those who were lost, and we believe he has interested himself more than any other person with all the particulars in any way connected with the melancholy event. Many little grave stones in Beaumaris churchyard attest his anxious and kindly feelings; and we record with much pleasure the few hours passed in his company, at Beaumaris last week. During the Eisteddfod he picked up several relics belonging to a most amiable lady, Miss Selwyn, who perished in the wreck; and among other things was a common prayer book, and a pair of jet black earrings, which had been washed ashore. The prayer book was once splendidly bound in morocco; the name of the owner is written upon it but is almost obliterated by the action of the waves; and although every leaf was loosened and the cover detached, yet not the smallest portion of the book was deficient and therefore might be easily rebound. Mr. Adshead's narrative is to be embellished with several engravings, which will convey to the world a most vivid picture of the distressing scene. One of them which we noticed, in an unfinished state, was a plate representing Mrs. Payne, floating upon the paddle-box, sup-

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porting the dead body of her husband, which was dangling in the dark blue sea beneath. This affecting incident will be best understood by the following brief narrative which we received from the lips of Mr. Adshead, his eyes bright with glistening tears at the time. "When the danger of the vessel became apparent, Mr. Payne took refuge with his wife upon the paddle-box, and tied himself to her, saying, 'dear, if we must die, we shall perish together.' In a few minutes an angry wave swept the paddle-box into the surge below, and soon after Mr. Payne sunk from exhaustion. As he fell, his distressed and affectionate wife seized him by the pocket of his trowsers, and held him in that manner for several hours, for when rescued from her situation in the morning, she was found nearly blind and almost insensible, but still supporting the lifeless body of her partner. The boatmen were about to take her off the box, when she is said to have exclaimed 'Lord save me, or I perish,' and it was then that the sailors perceived the body of Mr. Payne, as depicted by the plate, we have endeavoured to describe." There are several other plates in Mr. Adshead's work, which we have promised ourselves the melancholy pleasure of noticing at some future time.

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#### THE BALL.

The ball in the evening was honoured by the company of two hundred and fifty individuals, comprising not only a great portion of the nobility and gentry of North Wales, but a galaxy of youth and beauty, which it would be difficult to equal in this or any other part of the King's dominions. The company did not separate till the hour of three in the morning.

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#### THURSDAY.

Perhaps no part of the festival excited such lively sensations of pleasure as the Regatta, the first of which was fixed for this day. The preceding night had been occasionally wet and stormy, but the



early morn gave symptoms of a bright and sunny day. The wind blew fresh from the N. N. W. and by 10 o'clock, the beach and its beautiful bay, with the magnificent environs, presented a most picturesque and animated scene. The promenade, which is a large and convenient velvet-like green, was crowded with carriages, and covered by a galaxy of fashion and beauty; and whilst the water was studded with sailing boats, pleasure boats, yachts and steamers, all dressed in their nautical finery, the lofty range of Snowdonian mountains in the back were enveloped in clouds, and frowned with majestic grandeur upon the picture below. It would, indeed, require the poet's fancy and the painter's pencil to convey an idea of any thing like that which we witnessed. The *Menai* was moored in the middle of the strait, and by the royal standard which floated in the breeze, it was obvious that the royal party were on board. High water was at one o'clock, and the signal guns gave intimation of the coming tug of war.

The Regatta terminated about five o'clock, and certainly no one could have wished for a happier day. The Royal party proceeded up the straits to the Menai Bridge, that wonderful and enchanting structure, which as the Rev. J. H. Bransby says, in his delightful little History of Caernarvon Castle, almost realizes the vision of the divine Spencer :—

Then did I see a bridge made all of golde,  
Over the sea from one to the other side,  
Withouten prop or pillour it to upholde,  
But like the coloured rain-bowe arched wide;  
Not that great arche which Trajan edifice,  
To be a wonder to all age ensuing,  
Was matchless to this in equal viewing.

A large body of people had assembled from Bangor and the neighbourhood, to greet them with a welcome, and were somewhat disappointed at their not landing. They were received from the steamer into a pleasure yacht, which conveyed them to Plasnewydd.

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## CONCERT.

The Concert of this evening though not quite so numerously attended as that of Tuesday, was honoured by all the nobility and gentry of the neighbourhood, and a very brilliant company of youth, fashion, and beauty. The performances went off exceedingly well, and drew from the audience the most rapturous applause. The vocal and instrumental performers were the same as on the former night, with the addition of Mr. E. Thomas, a native of Wales, and a pupil of Spagnoletti, who played a Concerto on the violin, which was rewarded with much approbation by the audience.

## FRIDAY.

The entertainments this day, were a public breakfast, a Regatta, and in the evening a ball. The breakfast, which was held at Mrs. Bicknell's beautiful hotel, to be known in future by the title of the Royal Victoria, was but tolerably attended. It was not so with the regatta; for the weather beautifully fine, a most brilliant and numerous company were induced to assemble upon the green to enjoy the aquatic sports. The animated appearance of the bay, surrounded as it was by the most magnificent scenery, called forth the admiration of every one present, and contributed greatly to the pleasures of the day.

## THE BALL.

The ball room in evening at the Royal Victoria, was crowded as before by fashion, youth, and beauty; and many tripped it on the light fantastic toe, till "bright Aurora tinged the morn."

Thus has terminated the proceedings of the Royal Eisteddfod at Beaumaris, and although it was not so numerously attended as that of Denbigh in 1828, a circumstance which may be explained by taking into consideration the prevalence of the Cholera, yet we are assured

by competent judges, that as regards nobility, rank and fashion, it was honoured above all others. Before we conclude, we must congratulate the friends of Welsh literature upon a resolution passed by the committee before they left Beaumaris, namely, "that the surplus money shall not be diverted from the main object of the institution, but be strictly applied to Cambrian literary purposes." This resolution has given much satisfaction, and already induced several gentlemen to come forward with subscriptions, who before had some peculiar feelings upon the subject; among them we mention Lord Mostyn and the Hon. E. M. Ll. Mostyn, who have given twenty-five pounds each. The committee have likewise determined to publish the successful compositions without delay; and to reward the Secretary, Mr. W. Jones, with a piece of plate value 25 guineas as a mark of their approbation, for his unwearied and valuable services.

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On the celebration of the bardic meeting at Wrexham, in the year 1820, Reginald Heber, afterwards Bishop of Calcutta, made the following admirable speech, which is here transcribed as the most appropriate conclusion to this account of the last Royal Eisteddfod.

"Sir Watkin and Gentlemen! As I am certainly taken a little by surprise, you will, I trust, excuse me if I express my gratitude less fluently than you have been usually addressed on such occasions. I cannot however refrain from offering you my warmest thanks for the honour which you have been pleased to confer on me—an honour, to which I am well aware I have no pretensions, though I will say that I gave place to none in my good wishes for the welfare of the principality to which on this, as well as on former, and still more interesting occasions of my life, I consider myself as deeply indebted. And in proportion to my zeal for the prosperity of Wales, my anxiety must be naturally great for the permanence and extension of an institution, which like that of the Eisteddfodau, is devoted to the revival, the preservation, and encouragement of the ancient literature, the ancient language, and the existing talent, and mental cultivation of your country.

"Though not myself a Welshman, and though I have not the good fortune to be able to appreciate, any otherwise than through the

medium of translation, the treasures of our elder bards, I cannot at all forget that it is from them, Gray and Southey have borrowed some of the most striking poetry which my own language contains, or that the British tongue had already attained a high degree of cultivation. Nor can I forget that in the pedigree of almost all existing tongues, and in the history of all civilized nations, a knowledge of your antiquities is necessary to a certain extent, whether to the Philologist, or the Antiquary; inasmuch as they were your ancestors who first colonized the wildest, and fairest regions of Europe, and who have left behind them, intermixed with the languages of their successors, and impressed on the most striking features of nature from Caucasus to Denmark, the traces of their previous occupancy.

“But even if the language of the Cymry were less ancient, or its stores less valuable, yet so long as it is the living language of half a million of our fellow Christians, and fellow subjects, it must richly deserve, and abundantly repay whatever labour or encouragement may be bestowed on its cultivation. It is evident to all, who consider the subject with attention, that as every man thinks in his mother tongue, so whoever is compelled to express himself in a language different from that in which his conceptions are formed, is, however unconsciously, compelled to the act of translation. But we all of us know from a comparison of those classic writers which modern talent and learning can supply, how much is lost in the course of such a transfusion; how much of fire, how much of originality evaporates, and how greatly the sharp touches of genius are effaced from each succeeding impression.

“If then we discourage, or degrade, or neglect the language of any nation soever, we neglect, or degrade, or discourage, we cripple and fetter, and so far as in us, we extinguish the native genius of that people. And feeling this so forcibly as I do, I can never look back without sorrow, and shame too, I will not say the cold neglect, but the systematic and persevering hostility, of which, on the part of your English Rulers, the Welsh Language was for many years the object. It is needless and it would be painful to go back to the causes of that hostility, or to the manner in which it was carried on, but it is to the credit of your ancestors and yourselves that its effects were not successful. They must have succeeded with a people of less simple manners, less warmly attached to the memory and institutions of their forefathers, and who had not those forefathers recalled so frequently to their recollection and veneration by the names and

associations of the majestic natural objects, by which you are surrounded.

"The present meeting, the mass of talent, of learning, of landed wealth, and of ancient aristocracy which I see before me, embarked in the same good cause, is an omen, I trust, that these evil days are gone by for ever. And I would venture to exhort those who hear me to continue and extend their patriotic exertions till they have compensated for ages of past depression, or indifference. Saxon, as I am myself, and proud of my nation, I am certainly very far from blaming, I am naturally disposed to rejoice in the pains which we have taken to preserve and illustrate the most remote, and barren of the Gothic Dialects. But I cannot perceive why the *Mabinogion*, and the *Gododin*, do not call for editions equally splendid with those of the Icelandic Sages, and why there should not be a Welsh, as well as an Anglo-Saxon Professor in one, or both of our Universities.

"I can only conclude by wishing you abundant success in your present objects, and that these objects may extend and prosper in proportion as your means are extended. These objects I repeat are every way worthy of an ancient, a wise, and a generous people, nor can they be pursued under better auspices than the auspices of those "blazoned Eaglets," whose influence in war or peace has been at all times propitious to the military renown and domestic improvement of their native country. Gentlemen, I again offer you my best thanks for the honour conferred on me."

In the delivery of this address, the learned and eloquent gentleman was several times interrupted by the plaudits of the company, and when he concluded they were continued for a considerable time.



## ESSAY.

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ANGLESEY, or the Mona Insula of the Romans; and by the Welsh called Môn, Gwlad Fôn and Ynys Fôn, is no longer, strictly speaking, an island, as it has of late years been connected with the mainland by a stupendous suspension bridge, one of the greatest efforts of art, and justly considered as one of the wonders of the world. This county is situated at the north-west extremity of North Wales, and is surrounded on all sides by the Irish Channel,\* except on the east and south-east, where it is separated from Carnarvonshire by the Straits of the Menai and Beaumaris Bay.

This island was originally divided into three cantreds (cantref) or hundreds, viz., 1. Aberffraw, containing the two commots of Llifon and Malldraeth; 2. Cemaes, containing Talybolion and Twrcelyn; and, 3. Rhosir, containing the commots of Menai and Tindaethwy; but of late years the commots have been converted into hundreds, and constitute the modern divisions of the county. Anglesey contains four principal market-towns, viz., Beaumaris, Holyhead, Llanerchymedd, and Amlwch, and three others of inferior note, viz., Llanlgefni and Bodedern, improving, and Aberffraw, declining.

Newborough was also at one time a borough of some consequence, and a market-town, but has for some years been deprived of its charter, and is fallen into decay. Its ecclesiastical divisions are precisely the same as those above mentioned, except that the six hundreds are denominated deaneries, viz., Llifon, Talybolion, Twrcelyn, Malltraeth, Menai, and Tyndaethwy. The island, according to common computation, contains seventy-four parishes; but before we proceed any further, it will be necessary to take a short retrospective view of the ancient history of this interesting portion of the principality. The most probable etymology of the name Môn is that proposed by the Rev. Henry Rowlands, vicar of Llanidan, 1760, and author of *Mona Antiqua*, viz., from *bôn*, the end, the extremity; the initial B changing into M and V, according to the regular system of the mutation of initial consonants in the Welsh language, as laid down by Dr. W. O. Pughe, author of the *Welsh Dictionary*; as for instance in the word

\* *Mare Vergivium Mor Weryd.*

bara, bread ; fy mara, my bread ; dy fara, thy bread ; and so, in the same manner, and according to the same rule, a Welshman would say, gwlad fôn and ynys fôn ; and if he were asked, " Pa wlad yw hon," he would reply, " Môn." But if he were describing the situation of the county at the extremity of the island, he would say, " Dymmar bôn sef y pen eithaf, neu Fôn y Wlad." And he accounts for its having obtained the denomination of Ynys Dywell in an equally ingenious manner, and his surmises are by no means improbable, for he supposes, that as the southern parts of Great Britain increased in population, colonies were naturally protruded forward in different directions, and that when the inhabitants became pretty numerous in the upper parts of Gwynedd or North Wales, and when they approached the shores of Carnarvonshire, opposite the island, and seeing it covered with wood, as it must have been in all probability in those times, in a much greater degree than at present, they would naturally say, " Dyma ynys dywell," (here is a dark island,) and would proceed to clear the woods in order to make room for their habitations ; and this we know to be the usual mode of proceeding in America and other countries to this day. As to its other designation of Môn Mam Gymru, it must no doubt have obtained this flattering distinction at some comparatively very modern period. Notwithstanding Anglesey has been considered by Mr. Rowlands and others as the principal seat of the Druids in Great Britain, yet the probability is, that as the ruins of several of their temples are still visible in the south-western parts of England, such as that at Stenton Drew, between Bath and Bristol, and that stupendous one at Ambrosbury, on Salisbury Plain, called by the Saxons Stonehenge, and by the Britons Cor Gaer—that the Druids resided at one time in that part of the kingdom, and retreated into Anglesey, in consequence of the commotion and consternation naturally attending the first invasion of the Romans under Julius Cæsar ; and what makes this conjecture still more probable, is the well-known antipathy of the Druids to war, and that after the cruel and inhuman slaughter of so many of their order, by Suetonius Paulinus, in 60 A.D., no further mention is made of them when Julius Agricola invaded that island, in 78 A.D., which justifies Mr. Rowlands' conclusion, that they retreated from thence some to Ireland and some to the Isle of Man (in Welsh Manaw). After the expulsion of the Druids, and the subjection of the inhabitants, Anglesey continued for some centuries under the government of the Romans. It appears that very little or no opposition was made to the landing of the detachment under Agricola, and that the natives submitted themselves to his authority, and humbly sued for peace, which was readily granted. The general is afterwards sup-



posed to have traversed the island from one extremity to the other, and to have erected small forts or fortifications, in the strongest and most convenient situations, for the protection and subjection of the island; and as the Romans were in the habit of setting up columns at the utmost bounds of their conquests, Agricola is supposed to have done the same at Rhos Colyn (Colofn), and to have given his name to a place in that neighbourhood, now corruptly called *Gricill*. It is also conjectured that he established garrisons at the two Castell Jors (Dominorum Castra), the one in that neighbourhood, and the other near Llan Sadwrn, at the eastern extremity of the island. Mr. Rowlands seems to suppose that Christianity was introduced into the island at this early period, and quotes the words of Gildas for his authority, "Tempore ut scimus summo Tiberii Cæsaris." "We know (he does not say it is reported or there is a tradition) that in the latter end of Tiberius Cæsar's reign, when this island lay frozen by its distance from the visible sun, Christ—the Sun of Righteousness, the true Sun, not from a temporal but from an eternal firmament, was first pleased to communicate his rays, that is, his precepts, to our inhabitants, held fast by some, with more or less fervency, to the hot days of Dioclesian." But the most probable account is that contained in the twenty-second Triad, where it is stated, that upon the defeat of Caractacus by the Roman General Ostorius, his father, Bran ap Llyr, together with his family, accompanied his son to Rome, where he was converted to Christianity, and where he remained during his son's captivity, and that at the expiration of seven years he and his family returned into Britain, accompanied by St. Paul (as supposed by some, especially the venerable and learned Dr. Burgess, Bishop of Salisbury), and that this noble Briton had the glory of first introducing Christianity into this island, about the year 60 of the Christian era. Numerous quotations from the works of the fathers have been produced by the above learned prelate to show that St. Paul travelled to the utmost bounds of the west, and also to prove that the countries implied in these words were France and Spain, but principally Great Britain. And if St. Paul preached the Gospel in this kingdom, the reasonable inference is, that numerous converts were made, and that he ordained a bishop, priests, and deacons, and that some of these proceeded without delay to proclaim the glad tidings to others, and amongst the rest, in all probability, to the inhabitants of Mona; and what seems to add considerable strength to this conjecture is, the remarkable circumstance mentioned by Mr. Rowlands, that a medal of our Blessed Saviour, bearing upon it the following inscription in Hebrew characters, "This is Jesus Christ the mediator," was discovered in the ruins of an old building on a mount or

eminence, supposed to have been a tribunal, or one of the seats of justice of the Druids. Tertullian, speaking of the astonishing progress of the Gospel, makes use of these remarkable words, "Britannorum loca Romanis inaccessa Christo vero subdito."

It is stated by Archbishop Usher, in his History of the British and Irish Churches, that some bishops were consecrated in those early times *sine titulo*, and specifies Sampson, the disciple of Archbishop Dubricius (of Caerlleon ar Wysg) as having been so ordained; and the same learned prelate mentions one Cybi (Kebius) as having been consecrated bishop by St. Hilary, and that he resided at Caergybi (Holyhead), in this island, as early as the fourth century, according to the statement of the archbishop; but in Dr. W. O. Pughe's Camb. Biog., he is represented as having lived about the sixth century, which appears more probable. The learned prelate seems to have fallen into this mistake from having confounded St. Hiliary of Poitiers with St. Elian Gannaid, who is also by Latin writers called St. Hilarius, and was contemporary with Caswallon Lawhir, who was a petty chieftain in this island about the year 456, and died in 517. Soon after the retreat of the Romans, about A.D. 423, the Picts and Scots, taking advantage of the forlorn condition of the native Britons, and their intestine dissensions, invaded the island of Mona, but were soon expelled by the valiant sons of Cynetha Wledig, a northern prince (whose mother, Gwawl, was sister to Helen, Constantine's mother). They afterwards united their forces, and successfully opposed the encroachments of the Saxons, who had imprudently been invited over into Britain some time before by the weak Vortigern.

These sons of Cynetha were Cumbrian (Cumberland) princes, and had retired to Mona (their grandmother's territory) during the incursions of the Picts and Scots. And here they made a noble stand against the rage and cruelty of the barbarous Saxons; and with the assistance of the other Cambrian chieftains, they secured all the ancient Britannia Secunda (now called Wales), together with Cumberland, and a great part of Cheshire, from the encroachments of these warlike invaders. And at this time a great number of the Loegrian Britons retired to the mountaintains of Wales for security, but especially the clergy, who appear, from Mathew Paris's representations, to have been particularly marked out as objects of persecution. "Clericis Sacerdotas (these are his words) mucronibus undiq̃e micantibus ac flammis, omnes simul in exterminium palluntur." This was the period, no doubt, when so many religious persons fled from the rage and fury of their enemies, and retired to islands and rocks, and to the recesses of the mountains for security, where they built small cells and oratories, and where they led the life

of recluses and devotees ; and many of these places afterwards, it is very probable, became the sites of several of our parish churches, which will account, in some measure, for the inconvenience of their situations.

Caswallon Law Hŷr, a petty prince of this island, and a grandson of Cunedda Wledig, distinguished himself in a particular manner by his bravery and courage, in defeating the Irish at Dindryfal, near Cerrig y Gwyddil, and afterwards killing their leader, Sirigi, at Holyhead, which then was called Llan y Grydil. The ruins of his palace, called Llys Caswallawn, are still shown at Llan Elian.

There is a charter still extant called Siartar Elian, being a grant of lands, franchises, and immunities, given by this Caswallon to St. Elian and his successors, and which has been confirmed by some of the kings of England to the tenants and freeholders who then held them. Maelgwn Gwynedd, called by Latin writers Maglocuuns and Insularum Draco, was the son of this Caswallon, and was born, as it is generally supposed, in this island. He resides at a place called Bryn Euryn or Llys Maelgwyn Gwynedd, in the district of Creuddyn, on the east side of the river Conwy ; and where another Welsh chieftain, Ednyfed Fychan, a descendant of his, resided many years afterwards. Maelgwyn was a formidable enemy of the Saxons, both by his abilities and the strenuous opposition he made against that nation ; he likewise conquered the Isle of Man and the Hebrides ; moreover, he endowed the see of Bangor with lands and franchises, and about A. D. 550 is generally considered as the founder of that bishoprick. Daniel, son of Dinothus or Dynawd, abbot of Bangor Is Coed, had, prior to that time, established a college at that place for the North Wales clergy, and was consecrated first bishop of that see. Maelgwyn Gwynedd, being under some apprehension of the incursions of the Saxons and Danes, began to fortify the passes between the Arvonian, or Eryri mountains, in order to secure Carnarvonshire and Anglesey as a last retreat ; and for that purpose he built a strong fort at Deganwe (or Dingonuz), and his son, Rhŷn ap Maelgwyn, repaired the old Roman station, Conovium, afterwards called *Caer Rhŷn*. The Snowdon mountains—being a strong natural barrier, extending from the river Conwy on the north, to Traeth Mawr on the south—presented an invincible obstacle to the progress of an enemy, provided the different passes were properly secured ; and, in order to accomplish this desirable object, a fort was erected at Aber, a castle at Dolwyddelan, a watch-tower at Nant Ffrancon, Dôl Badarn Castle at Nant Peris, Cedwm Castle at Nant y Bettws, near Quellyn Lake ; Cricieth, near Traeth Mawr ; and Harlech, near Traeth Bach. A fort at Castellgyfarch, and another at Dôlbenmaen ; and Dinas Emrys, in Nant Gwynant.

And this accounts for the well-judged policy of the Welsh princes, in forming their seat of government first at Segontium, and afterwards, for still greater security, at Aberffraw, in Anglesey; the Menai and Malltraeth forming two immense natural passes to retard the approach of an enemy on the land side; and the line of rocks extending from Rhoscolyn Point to Llanddwyn, a frightful and inseparable barrier to the landing of the most daring pirates or invaders from the sea. Thus we find that Cadvan, the son of Beli and the grandson of Rhân ap Maelgwyn, his son Cadwallon, and his grandson Cadwalader, resided at Caer Segont, near Carnarvon; but their successors fixed on Aberffraw as a more eligible situation, which continued afterwards to be the royal residence until the death of the last Llewelyn, at Buellt. Cadwalader—the last nominal king of Britain of the British line, in consequence of the frequent inroads and irruptions of the Saxons, together with those usual attendants of desolating wars, pestilence and famine—was induced to seek an asylum with his kinsman, Alan, King of Bretagne. Soon after this he abdicated his throne and retired to Rome, where he died, after having led the life of a religious recluse there for eight years. His son, Idwal Jwrch, having with the assistance of his cousin, Alan, recovered his father's patrimonial territories in North Wales, died after a short reign, and left a son of the name of Rodri Molwynog as his successor; who in a short time defeated the sons of Bletreus, Prince of Cornwall, who had lately usurped the government, their father having been appointed viceroy during the absence of Cadwalader. This Rodri's reign, like that of his father, was but of short duration; he died, according to the Welsh chronology, about the year 720, and left two sons, viz.: Cona (Cynan) Tindaethwy and Howel; but in consequence of the latter claiming the Isle of Anglesey as his portion of his father's inheritance, according to the law of Gavelkind, and his brother disputing his claim, a bloody contest was the consequence, in which Howel was vanquished, and compelled to retire to the Isle of Man, at that time governed by Merfyn Frych, where he found a safe asylum. Having, however, soon after received the intelligence of the death of his brother, and being aware that he was unpopular in his own country, he contrived to negotiate a matrimonial alliance between Essyllt (his brother Cynan's daughter) and Merfyn, whereby it was stipulated that Howel should have the Isle of Man, and that Merfyn should inherit his North Wales possessions. Howel, however, did not long survive this compact, and consequently the said island reverted to Merfyn, who, independent of this, succeeded to some very ample territories in Wales, in right of his mother, who was daughter of Cadell, the

son of the younger Brychfael Ysgythrog, particularly the earldoms of Powys and Chester; and thus he became prince of the greatest part of Wales, and king of the Isle of Man. Some time prior to this the Saxons, under Egbert, had invaded the island of Mona; and, after a bloody battle fought at Llanfaes, had taken possession of it, and distinguished it by a new name, Anglesey; but these invaders were soon afterwards expelled by Merfyn, and driven into their own territories. Finding, however, that he was unable effectually to repress their frequent incursions, he imprudently had recourse to an injudicious and impolitic alliance with the piratical Danes, whom he called in to his assistance to repel his more powerful enemies the Saxons; and thus obtained a temporary success, and avenged himself in some measure for the multiplied wrongs which he had sustained. This magnanimous prince soon afterwards fell gloriously in a battle fought with Berthred, tributary sovereign of Mercia, at a place called Kettle, on the borders of Wales; and was succeeded by his eldest son, Rodri, who formed a matrimonial alliance with Meyric ap Dyfnwal, prince of Cardigan, and took his daughter Angharad to wife, and thus became sovereign of all Wales. This prince exhibited undoubted proofs of admirable courage and conduct in his wars both with the Danes and Saxons, and frequently repelled the latter in their attempts to recover the island of Anglesey, which, ever since the invasion of Egbert, they considered as their own; and they were the more desirous of securing it to themselves, as the possession of it would have afforded them not only an opportunity of annoying the Welsh, but of reducing the whole of the northern division of the principality under their division. In order, therefore, more effectually to defeat this object, and to establish his authority more firmly in the island, Prince Roderic removed the seat of government from Segontium (Caer Segontonold, Caernarvon), where it had continued for many years, to Aberffraw, in Anglesey, and where it remained until the conquest of Wales by Edward I. This prince, though undoubtedly in many respects deserving of the title *Great* which was justly conferred upon him, yet he certainly betrayed a want of judgment in dividing Wales into three principalities; for these petty chiefs, being often jealous of each other's power, very seldom co-operated heartily together, or united in the common cause, in order to repel the incursions of their enemies, who consequently left no means untried to sow dissensions among them, in order to separate and diminish them, it being the policy of most governments to act upon that well known maxim, "divide et impera;" and thus it proved in regard to the

Welsh princes, who, in order to be revenged upon each other for any unintentional insult or imaginary wrong, joined their forces with those of the common enemy. Had this prince, on the contrary, instead of dividing the principality into three rival states, fortified the passes and placed garrisons on the frontiers, and left the whole Cambrian territories under the government of one of his sons, Wales might probably have maintained its independence even to this time.

The Law of Gavelkind, amongst the Welsh, was an endless source of family feuds, dissensions, and quarrels; and yet Prince Rodri, acting upon this principle, gave Anarawd, his eldest son, the principality of North Wales; South Wales, to Cadell, his second; and Powys, to Merfyn, his third son; and their respective seats of government were at Aberffraw, Dinefawr, and Mathrafal. But as this short essay is intended merely to include the transactions which most immediately concern the history of Anglesey, we shall confine the remaining part of our observations to what is mostly connected with that island:

Anarawd died about the year 913, and left the government of Gwynedd (Venedotia) to his eldest son, Edwal (or Idwal) Voel. In his reign some Irish pirates landed on the island and committed considerable depredations. After his death, Howel Dda, the Prince of Wales, appears to have usurped the government of North Wales; and it was not till after his decease that Edwal Voel's two sons, Jeuav and Iago, could obtain possession of their father's inheritance, who, for some unknown reason, set aside their elder brother Meyrick. In the course of some years, the two brothers, as might have been expected, disagreed, and Iago, having been most successful, consigned his brother Jeuav to a tedious imprisonment. About this time (969) the Danes landed in Anglesey, and laid waste the district of Tindaethwy, particularly about Penmon, and obtained a temporary possession of a considerable part of that island.

About this time, Howel, the son of the captive prince Jeuav, under pretence of rescuing his father from captivity, collected an army, and attacked and defeated his uncle Iago, and compelled him to abdicate the government; and in order to reinstate his father, Constantine the Black, the son of Iago, united his forces with those of the piratical Danes, and invaded the island, and laid waste a considerable part of it. But his cousin, Howel, the son of Jeuav, soon collected and gave him and the Danes a signal defeat, at a place called from that circumstance Gwaith Hirbarth, and in which young Constantine (Cwstenian Ddu) was slain. In the year 984, Howel having marched in order to avenge the incursions and devastations of the English, was slain whilst fighting with the enemy. Cadwallon the Second, son of

Jeuav, usurped the government upon the death of his brother Howel; having disregarded the rights of Edwal and Jonaval, the sons of Meyrick, his eldest uncle. Cadwallon's reign was but short, having been slain by Meredydd, Prince of Wales, who invaded his territories, and took possession of them.

About this time, 986, the Danes again invaded Anglesey, and committed their usual ravages and devastations. It is most strange and unaccountable that the Princes of Wales should have so culpably neglected to provide themselves with an efficient and powerful navy; in order to repel the ravages of the Danes, and Irish, and other pirates. Jeuav, the son of Idwal Voel, died about this time, A.D. 987.

After the death of Cadwallon and Jeuav, and after the late usurpations, Edwal, the son of Meyrick, the right heir to the crown, succeeded to the government; but his reign, also, was but of short continuance, having been slain in an encounter with the Danes, and succeeded by his only son Iago; who, being of tender years, his claims were disregarded, and two rival chieftains contended for the government, viz., Cynan ap Howel and Ædan ap Blegored—the latter was most successful, Mervyn having been slain in battle. Llewelyn ap Seisyllt next took possession of the government in North Wales, and after him his son, Griffith, who resided at Rhuddlan. But Iago, the son of Edwal ap Meyrick, soon afterwards put in his claim in opposition to him—and no doubt but justice was on his side, for he was the lineal descendant of Roderic the Great—but he was soon afterwards slain in a battle with Griffydd ap Llewelyn ap Seisyllt, who continued to govern Gwynedd, to the exclusion of Cynan; the son of Iago, who was compelled to seek an asylum in Ireland, where he married a daughter of one of the Irish princes, and through whose interest he attempted to recover his dominions, but was unsuccessful. Next to him succeeded the two brothers, Bleddyn and Rhiwallon, the sons of Cynvyn Hirdref by Angharad, the daughter of Meredydd, and mother of Griffith ap Llewelyn ap Seisyllt, the late prince. These princes were supported in their unjust pretensions by the King of England. But soon afterwards two other competitors for the crown appeared, viz. Meredith and Ithel, the sons of Griffith ap Llewelyn, and in the contest both these princes, and Rhiwallon, were slain, and Bleddyn ap Cynvyn was left the sole governor of Powys and Gwynedd. After his decease Trahaearn ap Caradoc put in his claim to the government of the latter, but was opposed by Griffith ap Cynan, who had sought refuge in Ireland, and, being aided by some of the princes of that island, he collected an army, and landed in Anglesey, and reduced the island to his obedience. He then crossed the Menai into Carnarvonshire,

and from thence to Merionethshire, where he was defeated in an engagement with his rival, at a place called Bron yr Erw; but was more successful in another battle fought soon afterwards on the mountain of Carno, when Trahaearn ap Caradoc was slain, and Griffith was left undisputed possessor of the principality of Gwynedd. In the course of a few years, however, Griffith ap Cynan, was treacherously betrayed into the hands of his mortal enemies, the Earls of Chester and Shrewsbury, at Rûg, near Corwen, by one Mcirôn Goch; and this prince was imprisoned at Chester for twelve years, and, during his confinement his territories were invaded, and his subjects pillaged and plundered; and several fortresses were erected by the above Earls—one at Aberllicnawg, in Anglesey, another at Bangor, and one at Carharvon, and another in Meirionydd—all of which were furnished with strong garrisons. Griffith ap Cynan was eventually, however, rescued from prison by the courage and intrepidity of Cynwric Hir, a native of Edeyrnion. After his release, Griffith ap Cynan was for a time reinstated in his government; but, after a few successful excursions against his enemies, he was a second time betrayed by his father-in-law, Owen ap Edwyn, who openly sided with the English, and Griffith, being justly alarmed at the revolt of so powerful a chieftain, retired for safety into Ireland, and thus the island of Anglesey was again abandoned and given up to the English, and the cruelties and barbarities committed upon this occasion by the Earls of Chester and Shrewsbury, were a disgrace to humanity, and too horrid and shocking to be described.

Magnus, the son of Harold, King of Norway, fortunately arrived at this juncture on the coast of Anglesey; and, hearing of the cruelties committed by the English, he landed his forces, in order to protect the inhabitants, and he succeeded in expelling the English. In the conflict this prince levelled an arrow against the Earl of Shrewsbury, and shot him in his right eye, through the opening of his armour, and when he saw him fall, he said, “let loup,” *i. e.* “let him dance;” and thus fell, in an unexpected manner, by the hands of a stranger, the author of so many appalling and unheard of atrocities, and his partner in cruelty, the Earl of Chester, was compelled to make a precipitate retreat into his own country. After an absence of two years in Ireland, Griffith ap Cynan returned into Wales, and concluded a peace with the English, on very disadvantageous terms, by which his territories were reduced to the island of Anglesey. After various successes and reverses of fortune, Griffith ap Cynan died, at the advanced age of eighty two, about the year 1137, and was succeeded by his son, Owen Gwynedd.



About this time, Henry II. marched with a large army into North Wales, an English fleet, under the direction of Madoc ap Meredydd, the Prince of Powys, who was in the interest of the English, made a descent on the island of Anglesey, ravaged a part of the country, and plundered two churches. On returning to their ships the party was attacked by the whole strength of the island, and entirely cut to pieces. Dismayed by the fate of their associates, the English fleet weighed anchor, and sailed back to Chester. About 1169, being a few years after this event, Owen Gwynedd died, and, after the death of their father, his two sons, Howel and David, became competitors for the throne, having set aside the claims of their elder brother, Jorwerth with the broken-nose, on account of that blemish; each of the brethren having collected a formidable army, they soon came to a decisive action, wherein Owen, the illegitimate son of Owen Gwynedd, was slain, and David obtained the quiet possession of the government of North Wales. About this time, Madoc, another son of Owen Gwynedd, perceiving the spirit of dissension which influenced the conduct of his brethren, fitted out a fleet, and set sail to the westward, and was the first, according to the Welsh annals, who discovered America. It is said that after landing on the coast he returned again to Wales, and took many of his countrymen along with him to the New World, from whence he never afterwards returned.

David, the successful candidate for the succession, after the death of Howel, disinherited his brother Rodri, to whom his father had given the island of Anglesey for his possession. He also seized by force of arms the territories of his other brothers, some of whom he banished, and others he imprisoned. Roderic, one of the latter, broke out of his confinement, and fled into Anglesey, where he was universally received by the people as their sovereign. He established his court at Aberffraw, and received under his protection the young prince, the son of Llewelyn ap Jorwerth Drwyndwn, who was afterwards distinguished by the name of Leolinus Magnus, or Llewelyn the Great; and who soon afterwards asserted his claim to the succession, in preference to his uncle David, the reigning prince, and his pretensions were so clear, and so well-supported, that he succeeded to the government without any opposition. His son, Griffith, was the successor of Llewelyn, and Llewelyn ap Griffith, his grandson, was the last Prince of Wales of the Welsh or British line. Llewelyn ap Jorwerth died in the year 1240, after a reign of fifty-six years. David, the son of Llewelyn, treacherously arrested his brother Griffith, and confined him in prison; and it appears probable that he was supported in his unjust pretensions by the King of England, for, in a short time afterwards,

Griffith was betrayed by David into the hands of the English King; by whom he was sent a prisoner to the Tower, in London, where he ended his days.

In the year 1256 died Joan, the wife of Llewelyn ap Iorwerth; and, in compliance with her own desire, she was buried on the sea shore, at Llanfaes, in Anglesey, where Llewelyn erected a monastery of bare-footed friars, as a testimony of respect to her memory, and her stone coffin is still preserved at Friars, near Beaumaris. David, the Prince of North Wales, having disobeyed King Henry's summons to appear at his court at Westminster, to do homage, orders were sent to the justiciary in Ireland that a diversion should be made from thence on the island of Anglesey, for which purpose he was to provide the choicest of his soldiers, and also furnish the necessary provisions for the English army, which was to be employed in the Welsh expedition, under the King's own immediate command. In compliance with these requisitions, the Irish made a descent upon Anglesey, in the year 1245, and dreadfully ravaged the island; but, not being properly supported by the English King, who had been too slow in his movements, they were attacked by the inhabitants when loaded with plunder, and driven back, in disgrace and confusion, to their ships. Edward I., also, when he invaded North Wales, in 1282, ordered a strong detachment of marines, and other forces, in the vessels of the Cinque Ports, to take possession of Anglesey. This service was performed, and the island taken without any resistance; the chief persons in it having supported the interests of Edward, agreeably to the oaths which they had taken at the late peace. The English, however, not content with the possession of the island, formed a bridge of boats over the Menai, near Moel y don, and crossed over to the coast of Arvon; but they were valiantly opposed by the Welsh, and driven back with great loss and confusion, and fifteen knights, thirty-two esquires, and about one thousand common soldiers, were slain or perished in the water.

After thus tracing the history of the island to the conquest of Wales by Edward I., we shall proceed to consider its situation under the English government.

Edward having at length obtained the point of his ambition, by the entire conquest of Wales, annexed that country to the crown of England; and, in order to secure the obedience of his new subjects, and to fix the government of the principality upon the solid basis of equal laws, and the participation of common rights, Edward introduced into Wales the whole system of English jurisprudence. He divided North Wales into counties; he appointed sheriffs, coroners, and other officers, to each—the county courts to be held once a month,

and those of the sheriffs twice in the year. He settled also the forms of writs, with the methods to be used in law proceedings, which were to be carried on and decided within the principality, it being expressly provided that the Welsh should not be sued for debts or trespasses in any town in England. With this design, Edward took up his residence at the castle of Rhuddlan, where he instituted a body of laws, under the title of the statute of Rhuddlan. From thence he issued out a proclamation to all the inhabitants of Wales, that he would receive them under his protection, giving them assurances, at the same time, of enjoying their estates, their liberties, and properties, and that they should also hold them under the same tenure as they had heretofore held them under their native princes. This liberal offer was carried into immediate execution. The King of England, with much moderation and wisdom, reserving to himself only the same rents, duties, and services, which had always belonged to the princes of Wales. Inquisitions were made into these rights by an order of the King; their particualar nature was ascertained and determined by the verdicts of juries, which were composed entirely of Welshmen. The rents which had been heretofore paid by the inhabitants of Anglesey were much *reduced* in consequence, as they had formerly paid one thousand marks annually to Llewelyn, and only four hundred and fifty pounds a-year to the English princes. But notwithstanding these wise enactments and salutary statutes, great complaints were made by the Welsh of the unjust enactments and oppressions of the Lord's marchers and the King's deputies and officers in Wales; whereupon an act of parliament was passed in the reign of Henry VIII., the preamble of which was to the following effect:—"Whereas many robberies, murders, and other evil practices have been daily committed in the county palantine of Chester, and Flintshire in Wales, and also in *Anglesey*, Caernarvon, Merioneth, Cardigan, Carmarthan, Pembroke, and Glamorgan, because justice is not administered there in such form as in other places of this realm; for the remedy of this, it is enacted, that the Lord Chancellor of England, or keeper of the great seal, shall nominate and appoint justices of the peace, justices of the quorum, and justices of the gaol delivery, in the said counties, and that they shall have like power and authority as those in England." This statute in some measure lessened the evils complained of, as it was the means of keeping offenders in awe, they not being able (as before) to escape and to flee from one lordship marcher to another: it also placed the administration of justice on a more stable foundation. Another evil had likewise arisen which strongly marked the oppression of the times; and in order to remedy this and other grievances, another statute was judged neces-

sary, which was to the following effect :—" Whereas in Wales and in the marches there are many forests belonging either to the King or to the Lord's marchers, wherein sundry actions have been committed for a long time contrary to the law of God, insomuch that if any person entered the said forests without a token given him by any of the forresters, as a *licence* to pass, or unless he was a yearly tributer or *chenser*, he was forced to pay a grievous fine ; and if he should chance to be found twenty-four feet out of the highway, he was then to forfeit all the gold or money which was found on his person, and likewise a joint of one of his hands ; unless he was fined for the offence at the discretion of the forrester or farmer of the same. And whereas if any cattle strayed into the said forests, it was the custom of the forresters to mark them for their own with the mark of the forest." By this statute it was enacted that people should be allowed to pass through these forests as freely as in other places, and that strayed cattle within a year and a day should be restored to their right owners, they only paying a compensation for the herbage. These statutes were some years after succeeded by others, which rendered those lords and other persons who anciently enjoyed counties palantine no longer the objects of terror, and entirely destroyed their juridicial authority. But after all a distinction was still preserved, and the union between England and Wales was not complete until the reign of Henry VIII., when a very liberal statute was passed for that purpose ; but as we are confined at present to the history of Anglesey, we shall proceed without any further preface to the statistical account and commerce with the commot now called the hundred of Menai, the most probable etymology of which is *main-au* or *aw*, *i. e.* narrow water, a strait.

This commot and that of Tindaethwy were originally comprehended in the hundred (*cantref*) of Rhosir, *i. e.* Rhos-hir, *i. e.* the long ridge or moor, and not Rhos Fair, St. Mary's. The boundaries of this hundred are irregular, as it contains Rhoscolyn, Sybylltir, and Bryngwallan within its limits. Its southern boundary extends from Aber Pwl Ffanogl along the water side to Aber Menai, thence along the sea shore to Llan Ddwyn Point, from thence to Porth Ddwynwen, and from thence to a rock called Carreg Gwladus, and from that rock along the boundary between Menai and Malltraeth (hundreds) to Rhydy Wraig Mill and the boundary ditch near Tregarredd Ucha, and from that ditch along the river Gevenni to Nant Hwrfa ; from thence through or over Rhostre Hwfa to Rhyd y Spardyn ; from thence to the river Gevenne, near Afrogwy ; from thence to Llan Gwittog ; thence to Neuadd Coed Ane ; thence through Tre Ysgawen to Lliadiart Twrcelyn ; thence to Pont Rhyd Owen ; thence to Rhos y

Groes; from thence by Rhos y Meirch to Bryn y Crogwydd; thence by Carreg Eurgan to the commencement of the small rivulet running by Rhyd y Wraig; and from thence along the boundary of Llan Ffinan to Melin Geraint Mill, commonly called Melin Pentraeth; from thence to the river Ceint; and along that rivulet to Rhyd Geint; thence to the pool called Corslwyd; from thence to Cerrig Brudyn; thence by the boundary stones near Nant y Crwth to the river Braint; thence along that stream round Llwyn Ogen to Aber Pwll y Ffanogl, where we commenced. In describing this hundred, we shall proceed in the following order:—1. Llan Ddwyn, a parish and prebend; 2. Llan Bedr, including Newborough, a parish and rectory; 3. Llan Geinwen and Llan Gaffo, two parishes, but one rectory; 4. Llan Idan, Llan Edwen, Llan Ddaniel, and Llan Fair y Cwmmwd, an important rectory and vicarage; 5. Llanfihangel and Llan Ffinan, a parish, the rectorial tithes appropriated to the deanery of Bangor; 6. Llan Gefni and part of Tre Gaian; 7. part of Llan Gwilog; 8. Rhoscolyn, Sybylltir, Bryngwallan, and Caernen, being hamlets and parts of rectories or parishes in other hundreds.

1. *Llan Ddwyn*. This place is situated at the extremity of the island, between Aber Menai and Malltraeth. It appears to have been originally an island, and afterwards connected with the mainland, by a ridge formed by the collection of sand and gravel thrown up by the sea. The sea has also evidently encroached upon the land in this part of the island, and overwhelmed some fruitful fields and good meadows, which belonged to the former inhabitants, with sand, gravel, and sea weeds; for it appears from the Bishop's Extent Book, made in the time of Edward VI., that this parish was at that time about two miles in length, and about the same nearly in breadth, and that it contained about eight principal mansions, called *Weles*; and even as late as Henry the Eighth's time, we find that this venerable church, dedicated to St. Dwynwen, was standing, and that one Richard Kyffin, then dean of Bangor, resided here, the ruins of whose house are still visible at no great distance from the ruins of the church. The ecclesiastical emoluments were derived not so much from tithes as from various offerings and donations; for Dwynwen being the patroness of lovers, or the Venus of the Welsh, Llanddwyn was a place of great resort in the time of Popery, and the concourse of people coming to it at particular seasons of the year seems to have been immense, from the account given of it by Mr. Rowlands, in his "*Antiquitates Parochiales*," for here were abundance of crosses, sacred bones, and other relics; holy wells supplied with fish, where young people's fortunes were told, ordeals of chastity, &c., and various other superstitious rites and cere-

monies. From hence the celebrated Morfydd, according to Dd. ap Gwilym's accounts, appears to have commenced her pilgrimage to St. David's. It is evident from the following document, produced by Mr. Rowlands, that Llan Ddwyn was one of the prebends of Bangor in the time of Owen Glyndwr:—"Be it known by these presents, to all whom it may concern, that we, Griffith Young, doctor of laws, proctor of the venerable Wm. Vaughan, canon of Bangor, and prebendary of Llan Ddwyn, being authorised to nominate and appoint other proctors under me, to our beloved in Christ, Evan ap Bleddyn, Archdeacon of Anglesey, Meredydd ap Tudur, and Meredydd ap Cynfrig, agents and proctors of the Bishop of Bangor, health and prosperity, we, placing full confidence in your wisdom and integrity, do hereby commission you, jointly and severally, to receive the rents, profits, and oblations, and other emoluments belonging to the prebendal church of Llanddwyn, and also to proceed against and prosecute one Jorwerth Vychan, rector of Llan Ddoget, in the diocese of St. Asaph, who has attempted violently, illegally, unjustly, and sacrilegiously to receive and to appropriate to his own use the rents, profits, offerings, oblations, and other emoluments of the said prebendal church of Llan Ddwyn. Given under my hand, at the camp of Llan Badarn, 19th January, 1404." And there is a tradition that the before-mentioned Richard Kyffin, Dean of Bangor (y Deon Du, as he was called), carried on a correspondence by means of fishing boats with Henry VII., then Earl of Richmond, who was then in Armonica, in France, and that he, together with Sir Rice ap Thomas, of South Wales, and other eminent Welshmen, were the means of procuring for him such effectual aid and assistance so as finally to place him on the throne of England—having spared no pains to unite their countrymen in his cause, and to arouse them in such a manner as to make a powerful diversion in his favour. Sir Rice ap Thomas, and other Welsh chieftains, having collected a considerable army, marched with him to Bosworth Field, where the tyrant Richard III., the usurper, was slain. Donwen or Dwynwen, to whom their church was dedicated, was the daughter of Brychan Brycheiniog, as Giraldus Cambrensis informs us. In those early times, on account, probably, of the unsettled state of Europe, and the bloody wars carried on between different nations, it was the practice of those persons called Colidei or Culdees, who were reputed saints, devotees, hermits, and anchorites, to withdraw from the world, and retire to islands and desert places, for the purpose of devotion, penance, and meditation. Of this number were Cybi, Tyssilio, Dwynwen, Cwyfan, Ceinwen, and many others, most of whose churches are built in very retired situations, which must have arisen from the cir-

cumstance of these reputed saints having built cells in those places and resided there, and the superstition of future ages having erected churches and dedicated them to their memories. The best land now remaining uninjured by the sea, and originally belonging to Llanddwyn, is that adjoining the parish of Newborough, but being now in a manner extra-parochial, no tithes are demanded from the proprietors; and there is a tradition that the sandy parts, now converted into a warren, was assigned over by a long lease (and never reclaimed) to the family of Bodoen, by one of the Bishops of Bangor. Some years ago a beacon was built on Llanddwyn Point, and also a small port creek or harbour near it, for the use of mariners.

2. *Llan Bedr, with Newborough.* It appears that the Welsh princes had a manor or palace here as well as at Aberffraw, which was situated a little to the south of the present church, at a place still known to the inhabitants by the name of Llys. The church is dedicated to St. Peter, and the parish was at that time divided into two parts; one allotted to the use of the palace, and the other occupied by tenants called freemen, but bound to perform certain services and to pay certain dues to the prince. Soon after the conquest by Edward I. the inhabitants obtained certain privileges in common with those of the King's new town or borough of Carnarvon. Afterwards this place was associated with the town of Beaumaris, but in the time of Edward II. it obtained a charter conferring on the inhabitants a mercatorial guild and house, and other privileges similar to those bestowed on the King's borough of Rhuddlan; and this charter was confirmed by parliament in the time of Edward III., and was afterwards inspected and sanctioned by the English Kings Richard II., Henry VI., and Henry VIII. This charter was extant in the 1710, and was then in the custody of Mr. Owen, then mayor of the borough.

The manor of Rhosir, in which this parish is situated, was at one time of considerable extent, and Newborough in former days was a place of great importance, and the fairs held here, particularly for cattle, were considered the best of any in the country; and in the time of Edward III. it contained no less than ninety good houses, called in the Extent (taken at that time) *Places*. It had also (as appears by the same document) thirty gardens, one orchard, twelve crofts, and upwards of sixty fields, parks, or long enclosures, and it was inhabited by very respectable people, and was a contributory borough with Beaumaris in sending a member to parliament. It appears from ancient records that the present church of Newborough was a chapel annexed to the palace in the time of the Welsh princes, and the patronage of the living is still in the crown. As an additional

proof of the importance of the manor of Rhosir, it may be mentioned, that whereas other manors were disposed of by the English Kings, they continued to hold them, as it were, in their own hands, and they thought proper to employ some of the principal inhabitants of the island as their *stewards* of the manor of Rhosir (or Menai, as it was generally called); and the salary of the steward of the manor, and deputy-governor of the hundred of Menai, was five pounds, which was no despicable sum in those days. The other part of the parish, which is without the boundary of the borough, is called Hendre Rossir, and originally belonged to the manor, and had under it the hamlets of Rhoscolyn, Sybylltir, and Bryngwallon, and the inhabitants are or were at one time obliged to appear at the steward's court to pay certain rents, dues, fines, &c. The principal proprietors of land in this parish, in the year 1710, were Sir Arthur Owen, Bart.; Owen Hughes, Mr. Griffith, of Penyr Allt; Lewis Hughes, of Bryniau, &c. There were also two brothers of the Bodoen family who had considerable property in this parish, viz. Lewis and Gibbon, the younger sons of Owen ap Meirick. Lewis lived at Brondeg, and was a member of parliament, and Gibbon, resided at Newborough.

Near Frondeg, there was, some years ago, a large upright stone or pillar with the following inscription in Saxon:—Gulsin, or Twisin, the son of Gwrisin, erected this stone. It is supposed by Lewis Morris to have been a trophy of victory, and to have been a British inscription after the Roman conquest.

The boundaries of the borough of Newborough are thus described:—From Clynnoc Fechan to Terfyn Beuno, and thence to Dolgeran, and thence through the marsh of Llan Geinwen to the river Braint, near Rhuddgaer; thence to Aber Menai; thence to Ro Bach; thence to Hendai and Bryn Rhedyn to Maes y Ceirch Dir and Rhos Ddu Lake; from Rhos Ddu Pool through Caer Tywyn to the King's Highway; thence to Maenllwyd; thence by a small circuit to Llain y Groes Faen; thence to a house in the town or village called Plas Ucha; thence to Tir Bodvel; thence to Ty Mawr; then winding a little from thence to Bryn Madoc, in the Marsh of Malltraeth; then to Cerrig Mawr; thence passing by Hendré r Orsedd to Glynn Teg; thence to Cefn Mawr Ucha; thence near Hendré r Orsedd to a place called Tafarn Bridd; thence to Caeau Brychion; thence to Rhosir Pool; from thence by Tir Nest to Bryn Sinc; thence by the Rector's Barn or Granary by Cerrig y Gwydd to Clynnoc Feclan, from whence we commenced.

3. *Llan Geinwen and Llan Gaffo* rectory is divided into two parishes and several townships. The patron is the Earl of Pembroke.



*Llan Geinwen.* This church is dedicated to Ceinwen, the daughter of the before-mentioned Brychan Brycheiniog, and was sister to Donwen. If any credit is due to our pedigrees of the saints (Achaú'r Saint), this structure is erected on a moist, wet, swampy piece of ground, and in former days the cemetery was at some distance, but of late years it has been the practice here as well as in other places to bury the dead in the churchyard, though the graves are in general full of water. It is probable, however, that when the church was originally founded, the land about it was not so moist, for the grounds about it appear to have been gradually elevated by a constant accession of sand, carried by the wind, so as to prevent the waters from running off rapidly towards the sea, in consequence of which there are many stagnating pools about it, especially in wet weather. In this parish are the following townships:—Celleinioc, Aberbraint, Clynnoc Fechan, Llanvair y Cwmwd, Taly Bont, Mossoglen, Bodrudau, Trebill, and Tre Garwedd.

*Cell Lleiniog*, probably so called from a person of that name, as there is a place near Pen Mon denominated Porth Lleiniog, and in Ireland Cell is nearly synonymous with our Llan or Church—as Cell Mannoc, Cell Congail, Cell Tucca, &c. Here was a chapel in ancient times, dedicated to St. Mary and Lleiniog, was at one time denominated a parish, and was given by Llewelyn ap Jorworth Drwyndwn (*alias* Llewelyn the Great) to the Abbey of Conway, as it evidently appears from Dugdale's Monasticon. Some of the words of the said grant are to the following purport:—"I, Prince Llewelyn, have given and granted to the abbot and the brethren the township of Celleiniog in perpetuity, and the boundaries thereof are as follows: Ascending from the Menai by the river Braint to Aber y Pwll Dwyran; thence through the middle of the water to Sarn Gerrig; thence along a certain hedge or fence, with a ditch, to a certain pool near Tref Arthen; thence through the middle of the pool to Clawdd yr Adwy, and thence to the sea-shore; thence in a direct line to the channel of the Menai; and thence along the middle of the Menai to Aber Braint. And I have also bequeathed unto them the mill of Taly Bont, with its appurtenances; also the water and ditch of Sarn y Felin, as far as Carreg Elgar, now called Carreg y Milgwn; and also the high road from Celleiniog to the said mill." Prior to that time, it seems to have appertained to the manor of Rhosir, and was appropriated as a grange for the maintenance of the Prince's household; and the persons who occupied and cultivated these lands for the Prince's benefit were called Gwyr Tir y Porth, and a considerable part of this district is known by the name of Maes y Porth to this day. It is the opinion of many per-

sons, however (in opposition to this conjecture of Mr. Rowlands's), that this place took its name from the neighbouring ferry of Taly Foel; and it is further stated by the above-mentioned author, that tenants in this township were bound to pay the convent the fourth part of their corn and other produce of their lands, and that from that circumstance the name of Quart (now called Quirt) was given to one of the principal farms in this neighbourhood. At the dissolution of the monasteries, that of Conway lapsed to the crown, about the year 1541, together with this township and its other appurtenances; and soon after these lands were sold, and many of the tenements were purchased by William Griffith, Esq., of Carnarvon, and William Bulkeley, Esq., of Porthamel. About that time William Chaplin and John Selwood, who were the vendors under the King, sold Quirt and some other lands to one Jacob Rogers, who afterwards disposed of the whole to Rhys ap Llywelyn, of Llan Ddeiniol, for forty-five pounds, together with all the manorial rights appertaining to the Abbey of Conway, and all its privileges and immunities, the power of impounding stray cattle, the right of claiming any shipwrecked goods, frank-pledge, &c., in as full a manner as these were possessed by the Abbey of Conway or Maenan. In the same manner, William Bulkeley, Esq., purchased the farms called Twr and Rhyddgaer, of Richard Andrews and George Lisle, for fifty pounds sterling. "How astonishingly cheap," exclaims Mr. Rowlands, "the annual rent of each of those farms being more than double that sum." Whether there were any free tenants in this township, or whether they were all vassals or slaves (as was the case in those times); and thus belonging to the manor of Rhosir, and afterwards transferred or made over with the grant to the Abbey of Conway, is more than probably can be explained at present; or whether this chapel, dedicated to St. Mary, was built prior to the said grant of Prince Llewelyn, or whether, as is most probable, it was erected for the private use of the Abbot, or any of the brethren, when they resided here, which some of them generally did, no doubt, as it appears that Quirt and some other farms were held immediately by the Abbot, and consequently paid no tithe, as it was a rule in those days that one clergyman should pay no tithe to a brother clergyman: "*Clericus, clerico non solvat decimas.*" Near the southern extremity of this township, either the Romans, after they obtained possession of the island, or the Britons, in order to defend themselves against the Romans, built a small fort or fortification, now known by the name of Rhyddgaer. And we still retain the name of another fortress in these parts, if there are no remains of it, viz., *Caer Lleche*; and there are still some appearances of the foundation of a windmill, near Rhyddgaer, which tradition

attributes to Edward I., who erected it (as it is said) for the purpose of grinding corn for those persons who were engaged in building Carnarvon Castle, &c.; and which Alicia Conway, the widow of Rowland Bulkeley, Esq., of Porthamel, rebuilt and covered in for her dwelling, it having been assigned her as her jointure. The present proprietors (says Mr. Rowlands, in 1710) are Thomas Williams, Esq., Francis Bulkeley, of Porthamel, to whom belong Twr and Rhyddgaer; and Maes y Porth belongs to John Lloyd, Esq. John Morris, of Celleniog, to whom Sir William Williams, of Vaynol, bequeathed Caemawr and Chwarele, and Thomas Meredith, Esq., and others, possess some lands here. This township abounds with marl and limestone, and consequently is very fruitful and productive of corn, and is also very well adapted for planting.

*Aber Breint, or Dwyran.* This township, which is now divided into two, was originally but one township, but was divided by Idwal, Prince of North Wales, who gave one half to Clynnoc Fawr yn Arfon, or Saint Beuno, and the other to the Bishop of Bangor, and they are distinguished to this day by the names Dwyran Esgob and Dwyran Beuno. It appears from many old documents that there were many slaves or bondsmen in those days in every township, and that there were many villains or natives, as they were called, in this township of Dwyran, and here we have subjoined a copy of an old deed of that description still existing:—"Rhys ap Griffith ap Jorwerth Griffith ap Dicus and Evan ap Dicus have given, confirmed, and sold for ever to William ap Griffith ap Gwilym, of Penmynydd, &c., the following natives, viz., Engan Goch ap Jorwerth ap Kynwric, Dicus ap Engan Goch ap Jorwarth ap Kynwric, together with the sons and daughters of the said Engan Goch and Dicus ap Engan, born or to be born and begotten by them, together with all their goods and chattels, &c., for a certain sum of money hereinafter mentioned, to be possessed and enjoyed by the said William Griffith ap Gwilym, and his heirs and assigns, for ever. Given at Bangor, 2d day of May, in the first year of the reign of King Henry IV.

*Clynnoc Fechan.* This small township was given to the church or college of Clynnog Fawr yn Arfon by Prince Idwal (but whether by Idwal Iwrch, or Idwal Voel, or some other Idwal, does not appear), and constituted a prebend of that church. The former worthy proprietors (viz. prior to the year 1710) being dead, this place was sold to Owen Hughes, Esq. This small township is very productive in barley, and as it belonged in former days to Clynnog Fawr yn Arfon, it may not be improper or irrelevant to the matter in hand to introduce here a list of some of the grants made in ancient times to Clynnog

Fawr, as they are stated by the late celebrated antiquary Robert Vaughan, of Hengwrt, a list which was transcribed by him from an old extent-book. First on the part of Galfrid Trefnart, now principal or rector of the Collegiate Church of Clynnog Fawr, and, first, one Gwytheint gave his township of Clynnog Fawr to God and Saint Beuno Mon Abbat, for the good of his own soul and that of his cousin Cadwallawn, exempt from all rents, dues, or demands, and that for ever and as long as there is a stone in the earth, and the following persons gave the following lands to God and Saint Beuno, as Gwytheint gave his :—King Cadwalader gave Graianog,—Tegwared gave Porthamel,—Mervyn gave Carnguwch,—Cadwgan ap Cynvelyn gave Bodveilion and Bodvel in Lleyn,—Rodri (son of Mervyn) gave Dencio,—Griffith ap Tangwm gave the third part of Maesdref,—Idwal gave Penrhos,—Rodri gave the third part of Neigwl,—Grean gave Dorwyn or Corwyn,—Rodri (son of Idwal) gave Botalog,—Gwitherog (son of Tri-dog) gave Llanllyfni and Aber Seiont,—King Cadell gave *Cilcu el*,—Tri-dog gave Coreb Gwrvin or Gwrvai from the wood to the sea,—Idwal gave Clynnog Fechan,—Cadell ap Rodri gave Bryn Huddigon,—Idwab gave Aber Breint,—Anarawd (son of Rodri) gave Ysgallon in Creuddin,—Cadell gave Bottwnog and Llyn Dwynwal,—Rodri ap Mervyn gave Prysgol and Nantsoch in Lleyn,—Cadell gave Eithinog,—Rodri gave Llanor in Lleyn, &c., and there are many more similar grants too numerous to be here specified ; but some of those were taken possession of by the King at the Conquest, and the remainder were sold at the dissolution of the monasteries, about the time of the Reformation.

*Taly Bont.* It does not clearly appear whether this was a township of itself or a hamlet of another township.

*Mossoglen* was at one time the property of the Princes of Wales, and was claimed afterwards by the Kings of England, and held by them, as appears by old writings, in fee-simple, and disposed of by them to their officers and dependants. From this house of Mossoglon several eminent persons appear to be descended, such as Sir Arthur Owen, Bart. ; Owen Wynn, of Glasgoed in Arvon, Esq. ; and Hugh Wynne, of Tre Jorwerth, Esq.

*Bod Drudan.* This township took its name, in all probability, from the Druids, who at one time possessed this place and resided here. It remained in the possession of the Kings of England until the time of Queen Elizabeth, when it was either sold or given to the Queen's attorney of North Wales, Hugh Hughes, of Plos Coch, Esq., together with Cefn Mossoglon.

*Tre Bill.* This small township was formerly called Tre Meibion Pill, i. e. the Township of the Sons of Philipp. This also was a royal

township, and belonged first to the Princes of North Wales, then to the Kings of England.

*Tre Garwed.* This also was of the same nature as the foregoing township, and was subject to the payment of many small rents, dues, customs, services, &c.

*Llan Gaffo* is a chapel of ease under Llangeinwen, and is dedicated to a reputed saint of the name of Caffo, son of Caw o Frudain, and, unlike the mother church, stands on a very conspicuous eminence, nearly at the upper extremity of the parish, which contains the following townships, viz., Tref Josseth, Rhandir Gadog, Tref Ferwydd, and Dinam.

*Tref Josseth* alias *Tref Asseth* at one time belonged to the family of Llangwyfen, then it came to one Peter Johnson, and from him to the Bolds of Trêr Ddol, and from that family to the Meyricks of Bodorgan.

*Rhandir Gadog.* This township was at one time the property of William Wood, Esq. (who was inquisitor of confiscations under government in this county), and resided many years at Llan Gwyten, who left it to his nephew, Owen Bold, Esq., and he bequeathed it to his nephew, Owen Meyrick, of Bodorgan, Esq.

*Tref Irwydd, or Tre Ferwydd,* seems to have taken its name from the fine oak growing here, and amongst which the Druids of old had their dwellings, and not from a man of the name of Merwydd. The tenants of this township were in former days obliged to grind their corn at the mill called Melin Newydd Rhosir.

*Tre Ddinam.* This township also belonged to the Kings of England until the time of Queen Elizabeth, when it was divided into two parts and sold, one half to Hugh William, of Glan y Gors, and was the property of Coningsby Williams, of Penmynydd, in 1710; the other was disposed of to one William ap Hugh, whose descendant, William Jones, son of John ap William Pugh, was at that time the proprietor. The boundaries of Dinam are thus described in an ancient record:—From Rhyd Ddinam along the common way or highroad to Caér Slat-ter; from thence to Crochan Caffo; from thence to Malltraeth; thence to Lon Goed and along the road to Hen Siop; from thence by the highway to Pen yr Orsed; thence along the road leading to Sarn Dudur; and thence along the Bodowyr river to Rhyd Ddinam.

4. *Rectory and Vicarage of Llan Idan.* This church is dedicated to St. Aidan, Bishop of Lindisfarne, in Northumberland. The rectory and the whole of this parish were annexed (by a grant from one of the princes of North Wales) to the convent of Bethgelert, and remained so until the dissolution of the monasteries in Henry the Eighth's time, when the rectory and vicarage were given by the King to Bisham, in Surrey,

and afterwards sold by Queen Elizabeth to Edmond Downam and Peter Ashton; and afterwards sold by them to Richard Prytherch, of Myfyrrion, whose grandson, Mr. Pierce Lloyd, of Llan Idan, in whose hands they remained in 1710. This parish is divided into the following townships, Trér Drew, Trér Beirdd, Tref Arthen, Bodowyr, and Myfyrrion Gwydrin, and part of the Township of Berw.

*Trér Drew.*—This township was given by one of the Welsh princes to St. Beuno, of Clynnog Fawr yn Arfon, as appears by an old charter mentioned by Mr. Rowlands; and it is evident, from the same document, that the tenants in this township enjoyed many privileges and immunities; and this is also made more evident by an order or precept of Gilbert de Talbot, justiciary of North Wales in the time of Henry IV., and dated at Beaumaris, in the 12th year of that king's reign, A.D. 1412, and the ruins of an old chapel were visible not very long since, near the house of Trér Drew, called Capel Beuno, and there was also an old bell at that house called Cloch Fechan Beuno. There are two houses bearing this name, Trér Drew Issa, and Trér Drew Ucha, the former being the property of Hugh Hughes, in 1710, and the latter of Hugh Lewis. Here are also two houses, called Tre Ivan and Tre Vwri, and bequeathed by the Rev. Robert Whyte, D.D., rector of Llan Geinwen, to his nephew, Henry Whyte, Esq., of Friars.

*Tref y Beirdd* (and in some old writings improperly written Trefynerd, and Trefeyrd).—This township was given by Prince Owen Gwynedd, and confirmed by Prince Llewellyn to the Priory of Bethgeleert, as appears by an old deed transcribed and produced by Mr. Rowlands. Some time after the dissolution the tenements in this township were sold; and, in 1710, some were the property of Pierce Lloyd, of Llan Idan; others of John Morris, of Celleiniog; and some belonged to Henry Williams, of Llangoed, Esq.; the other proprietors were Arthur Owen, Bart., Nicholas Bagnal, Francis Bulkeley, and Henry Fitzgerald.

*Tref Arthen.*—This Arthen, from whom the township takes its name, was the son (according to the Welsh MSS.) of Cadrod Hardd. This Cadrog had large possessions in this island, and gave to Gwerid, his eldest son, Trefadoc, in Taly Bolion; to Ednyfed, he gave Tref Ednyfed, in the commot of Llifon; to Owen, he gave Tref Owen; and to Sandde and Ithon, his younger sons by another wife, he left Tre Fodavon; and this township to Arthen, his youngest child. In the course of years it descended to the families of the Griffiths of Penrhyn, and the Pilstons of Carnarvon; then it came into the possession of William Griffith, of Carnarvon, who was descended from both

families; and his grand-daughter, Margaret Griffith, of Trefarthen, married Griffith Jones, of Castellmarch, in Lleyn, Esq.; and their daughter Margaret, being an heiress, married Sir William Williams, of Vaenol, Bart.; and in 1710 it was the jointure of Lady Helen Williams, daughter of the Right Hon. Viscount Bulkeley. Tai Cochion, the other portion of this township, was the property of Thomas Holland, of Berw, Esq., an officer and a merchant, who left it to his nephew, Owen Holland, Esq.; the third part (Cefn y Fferwen) was some time since the property of John Owen, Esq., of Presaddfed, of the Llandegfan family.

*Bodowyr*, i. e. *the habitation of the Eubates (Offwyr) Druidical Priests*. This was at one time the property of Evan Wyddel, who resided here; and this township and that of Myfyryion appear to have been closely connected with Porthamel, and was sold by Hwlkin ap David ap Evan Wyddel to William ap Griffith ap Gwilym, of Penrhyn, near Bangor; and continued in that family (together with Plas Newydd) until the time of Robert Griffith, son and heir of Maurice, who sold it to the Right Rev. Henry Rowlands, Bishop of Bangor, and who left it for the maintenance of a school at Botwnog, in Lleyn. Bodowyr Issa is the property of Sir Hugh Owen, or at least was at one time in the Bodoen family.

*Myfyryion*. The name is probably derived from myfyr (meditation); and there is another place of a similar import near Cerrig y Drudion, in Denbighshire, viz.: Dyffryn Myfyr, i. e. the Valley of Contemplation. This place also was originally included in the township of Porthamel. The Prytherch family was descended from Godfrey, the son of Richard Prytherch, Chief Justice of Chester, whose only daughter and heiress married Pierce Lloyd, of Lligwy, Esq. The matrimonial connexions between the families of Bodowyr and Myfyryion were so close, numerous, and complicated, that Sir Edward Trevor, of Bryn Kinallt, in Denbighshire, wrote the following epitaph on Eva, his grandmother:—

Here lies by name the world's mother,  
By nature my aunt—sister to my mother;  
By law my grandmother—mother to my mother;  
My great-grandmother—mother to my grandmother:  
All this may be without breach of consanguinity.

There are two Myfyryions, viz.: Ucha and Issa. The Prytherchs resided at Myfyryion Ucha before they came to Llan Idan.

*Tre Wydrin* (i. e. *Gwydd-drain: locum spiniset nibis insigniter circumspexit ut autumat Rowlandus*); or it may probably be derived from Gwyddfryn, a conspicuous eminence. The church of

Llan Aidan, or Llan Idan, is in this township, and pleasantly situated near the Menai. It was enlarged and partly rebuilt about three hundred years ago. Here, in the days of Popery, the celebrated stone mentioned by Giraldus Cambrensis was deposited, near the altar, and concerning which so many incredible stories are related; but it was stolen many years ago. Near this church is Llan Idan House, now the seat of Lord Boston. It was at one time the property of Justice Prytherch, who built the house, laid out the grounds, and planted many trees about it.

*Berw, Beriw and Meriw*, so called, as it is conjectured, from the juniper trees sometimes growing there: as *Ysgeffiog*, from *Ysgaw*; *Eithinog*, from *Eithin*; *Rhedynog*, from *Rhedyn*, &c. This township is divided into two: *Berw Ucha*, and *Berw Issa*. *Berw Ucha* is in the parish of *Llanfihangel Ysgeffiog*, and *Berw Issa* belongs to that of *Llan Idan*. It was originally included in the township of *Trér Beirdd*, and was part of those lands granted to the priory of *Bethgelert*.

*Llan Edwen Parish.* Llan Edwen is a chapel of ease under Llan Idan. It is situated within the Parkwall of Plas Newydd, and is dedicated to a female saint of the name of Edwen, of Saxon origin. Mr. Rowlands proposes three conjectures with regard to the origin or etymology of *Porth Amel*, a township in this parish, viz.:—1. *Porth Amélius*, a Roman. 2. *Porth Aml*, from the number of persons passing and repassing or crossing and recrossing *Moel y Don*, the adjoining ferry. 3. *Porth ym Mwlch*. And he seems to give the preference to the last. *Porthamel* was in ancient times a manor, and the property of *Llywarch ap Bran*, of the commot of *Menai*. The township of *Porth Amel* contains the following hamlets:—*Bodlew*, *Bodowyr*, *Myfyrion*, *Berw Ucha*, *Cefn Poeth*, *Tre Ysgawen*, &c,

*Plas Newydd.* The superb mansion of the Marquess of Anglesey is in this parish. It is beautifully situated on the banks of the *Menai*, on an eminence; behind the house is a stupendous cromlech, or Druidical altar: one of the largest in the island. The *Plas Newydd Woods*, which are large and majestic, may be considered as the memorial, if not the remains, of the ancient groves of the venerable Druids. The lands within the boundaries of the two parishes of *Llan Idan* and *Llan Edwen* may be considered as classic (or rather sacred or hallowed) ground. Mr. Saunderson's elegant villa, which is also within the Park-walls, may justly be pronounced to be a cabinet of curiosities; as every thing within and without the house displays both the taste and judgment of the proprietor.



This, though on a much smaller scale, is as well deserving the attention of the curious and intelligent stranger, as the larger and more costly edifice of Plas Newydd; and as this latter has been so often and so well described, we do not consider it necessary to dwell any longer on this subject, and return to other matters not so generally known.

*Bryncelli, Plas Coch, Llan Edwen*, are three old mansions in this parish. The former was purchased by Magdalene Bagnal, of Plas Newydd, of the former proprietor. Plas Coch is at present the seat of Sir William Bulkeley Hughes, Knt. This house (formerly called Porthamel Issa) was built in the time of Queen Elizabeth by Hugh Hughes, Esq., Attorney-General; and his great-grandson, Roger Hughes, married Margaret, daughter and heiress of Henry Jones, of Llangoed, Esq.. Llan Edwen House has been called or distinguished by different names at various times, viz.: Sychdir, Tyn Llwyn, Sychnant Ucha, and lastly Llan Edwen. The heiress of this house, about the year 1710, married William Bold, Esq. It was lately the property of Colonel Peacock, who sold it to the late Lord Uxbridge; and he was also proprietor of Tyddyn Caesar, which he also disposed of to the said nobleman.

*Llan Ddaniel Fab* is a small church, about two miles distant from Llan Idan, and on the road from Moel y Don to Llan Gefni. It is a chapel to the mother church, and is dedicated to St. Daniel Fab. The patron is Lord Boston; the vicar has the third of the great tithes. Llan Fair y Cwmmwd is another chapelry, united to Llan Idan; the church is dilapidated, and no service has been performed here for some years. The Roman general, Suetonius, landed near Porth Amel, and a place called Pant yr Ysgraffiau is supposed to commemorate the spot where his soldiers came on shore.

*Llanfihangel Ysgeifog* is a perpetual curacy, not in charge with the curacy of Llanffinan annexed: patron, the Dean of Bangor, to whom the great tithes of the parish belong. It is situated between the old and new turnpike roads, leading from Bangor to Holyhead, and is within about two miles of Llan Gefni, and nearly at the upper extremity of Malltraeth, or Cors Ddygai. In this parish are several coal-pits, but they are worked to a great disadvantage, owing to the expense of raising the water. There were several *Weles* in this parish in the time of Edward III., when the extent was made,—such as Wele Rhys ap Jorwerth, Wele Tudur ap Sneychl, Wele Bleur Ddu, Wele Keffos *alias* Cefn Poeth, Wele Hywel Voel Ddu, &c.; but at present these places are scarcely known.

*Llan Ffinan* is the adjoining parish to Llanfihangel, to which it is annexed. It is a perpetual curacy, and in the gift of the Dean. The church is situated near the river Ceint, and is dedicated to one Ffinan, a Scot, and Bishop of Lindisfarne, of whom and his predecessor Aidan mention is made by Bede. Rhyd y Wraig (*vulgo* Hirdrefaig) is called a township in the census or extent taken in Edward III.'s time, and contained two Allodia or Wele, viz. : Wele Mredydd Grach and Wele Adda Wann. The old house bearing that name now belongs to Richard Edwards, Esq., of Nanhoran. It is about two miles east of Llan Gefni, and about seven from Beaumaris.

*Llan Gefni.* This place, on account of its situation (nearly in the centre of the island), is of late years increased considerably in size, and become a place of some consequence ; and, notwithstanding the diverting of the great Holyhead road from it has in some degree checked its progress, yet it is still a good market town, and has several large fairs, viz. : March 14, April 17, June 10, August 17, September 15. The present church is a new structure, which in a great measure is to be attributed to the liberality of the late Lord Bulkeley, who generously gave the land, and contributed handsomely towards its erection. As it was removed from its former situation, the same munificent nobleman gave some land, in order to build a new parsonage house, which was done by the present worthy rector, the Rev. Evan Williams ; and it is considered one of the best in the island. This is a discharged rectory, with the chapel of Tre Gayan annexed. It is valued in the king's books at 9*l.* 13*s.* 4*d.* This place takes its name from the river Cefni, which runs through the town. Tre Gernedd, in this parish, was once the seat of Ednyfed Fychan, a celebrated Welsh chieftain. The church is dedicated to St. Cyngar ap Garthog ap Caredig ap Cunedda, according to Dr. W. O. Pughe ; but Cyngar is said by Mr. Rowlands to have been the uncle of Cybi, the son of Geraint ap Erbin. From the above-mentioned Ednyfed Fychan was descended Sir Griffith Lloyd, who was knighted at Rhuddlan Castle for bringing him the news of the birth-place of his son, Edward II., in Carnarvon Castle. A large common, called Rhos y Meirch, is in this parish ; and on the west side of the turnpike road is a chalybeate spring, in great repute for rheumatic complaints. In this parish is Lledwigan, where a thresher of the name of Morris Lloyd heroically and successfully resisted and defeated several of Oliver Cromwell's soldiers. The township of Nant Hurva appears, by the extent, to have belonged to the Bishop of Bangor. Trefollwyn is another small township mentioned as being in this parish.

*Tre Gaian.* This small parish is situated on the boundary of three

commots (or, as they are now called, hundreds), viz. : Malltraeth, Menai, and Dindaethwy : the hamlet of Tre Gaian being in the commot of Menai, and that of Arddreiniog in that of Dindaethwy, these two were in former times part of the manor of Ednyfed Fychan, minister and general to Llewelyn ap Jorwerth ; and he gave the three manors of Pen Mynydd, Tre Castell, and Arddreiniog to his son Goronw ; and Tudur Hen ap Gronw divided his inheritance between his three sons : Gronw, Howel, and Madoc. Tudur inherited Pen Mynydd, where he resided many years, and died at the Friars, at Bangor, which he himself had built and endowed the 9th day of October, 1311. Tudur left three sons : Gronow, Howel, and Madoc. Howel died without issue ; Madoc was Arch-Deacon of Anglesey and Abbot of Conway Abbey ; Goronw, the eldest son, succeeded to his brother Howel's property. This Goronw was buried at Bangor the 11th December, 1331, and left his son Tudur his heir ; and this Tudur, who lived at Tre Castell, left five sons, amongst whom he divided his property ; he was buried at the Friars, Bangor, September 9th, 1367. His sons were, Goronw, Ednyfed, Gwrlion, Meredith, and Rhys. Goronw inherited Pen Mynydd, and left a daughter, named Morfydd, who was married to William Griffith ap Gwilym, of Penrhyn, Bangor ; and left a son, called Tudur Fychan. Ednyfed, second son of Tudur ap Gronw, obtained Tre Castell for his patrimony. He left two daughters co-heiresses, viz. : Angharad and Myfanwy. Angharad, who had Tre Castell for her inheritance, was married to Evan ap Adda ap Llorwerth Ddu, of Tegengl, in Flintshire ; and their son, Evan Fychan, married Angharad, the daughter of Howel ap Tudur, of Mostyn ; where he afterwards resided, and where his posterity remain to this day, having taken the name of the place. The posterity of Gwilym, the third son of Tudur ap Gronw, are become extinct or not known. Meredith, the fourth son of Tudur ap Gronw—who, for some cause or other, left home and travelled abroad ; during which time his son Owen (who afterwards married the widow of Henry V.) was born. His fifth son, Rhys, became possessed of Tre Gaian and Arddreiniog ; who left his property to his daughter Gwerfil, who married Madoc ap Evan ap Eioneon, of Penarth, Abercyn, in Eifionydd ; who left this property to their son, Howel ap Madoc ; who left it to his son, Rhys ; from whom it descended to his son, Rhydderch ; who was the ancestor of almost all the Rhydderchs and Prytherchs of this island. The before-mentioned Rhys ap Tudur ap Gronw died here, and was buried at the Friars, at Bangor, 1412. A man of the name of William ap Howel ap Jorwerth, who lived in this parish about the year 1580, lived to the great age of one hundred and five ; he married three wives, and had

forty-three children by them ; by the first he had twenty-two, and between the eldest and youngest child there were eighty-one years ; and before his death he had upwards of three hundred descendants. This chapel of Tre Gaian is annexed to the rectory of Llan Gefni : patron, the Bishop of Bangor. The church is dedicated to St. Caian ; it is about two miles north of Llan Gefni.

*Llan Gwillog* is a perpetual curacy ; the great tithe belongs to Sir Richard Williams Bulkeley, Bart., who is the patron. The church is dedicated to St. Gwillog, the daughter of Caw of Britain. This parish was given by one of the Welsh princes to Penmon Priory. The two townships of Cerny Dderi and Tre Ysgawen are situated in the commot of Menai ; some of the other parts of this parish are in the commot of Llivon, and some in Twr Celyn (*alias* Tir Cyhelm). It is the adjoining parish to Tregayan. It is about three or four miles north of Llanerchymedd. The principal proprietors of lands in Tre Ysgawen in 1710 were John Griffith Lewis, William Lloyd, and Rowland Hughes, in right of his wife.

*Rhos Colyn*. Notwithstanding this parish is situated on the western extremity of the island, it is included in the commot (now called the hundred of Menai ; it is difficult to account for these scattered, disjointed, and insulated parts of hundreds, parishes, and counties, except by supposing that some of our princes, chieftains, and principal men, were desirous of having their property included in the same county, parish, manor, hundred, or district, and thus to be under the same laws and regulations, and subject to the same dues, payments, customs and services, as these in former days varied and differed considerably, even in the same portion of the principality, and under the same prince.

Rhos Colyn is a discharged rectory, with the chapels of Llan Fair yn Neubwll, and Llan Fihangel yn Nhywyn, annexed and valued in the King's books at 10*l.* 5*s.* ; patron, the Bishop of Bangor. The Church is dedicated to St. Gwenfaen, sister of Peulan (to whom Llan Beulan is dedicated) son and daughter of Paul Hên, of the Isle of Man. It is very probable that Rhos Colyn took its name from Rhos, a heath or common, and Colofn, a stone column or pillar, erected here probably by the Romans, to mark and commemorate the extent of their conquest. There can be no doubt but there was a Roman fort at Caer Gybi, or Holyhead, as several Roman coins have been discovered there from time to time, and some as late as 1814.

Rhos Colyn is situated to the west of the narrow strait which forms Ynys Cybi (as it was formerly called prior to the erection of the bridge) Pont Rhyd Bont. It is likely that there was a ford there before the

bridge was built, and that afterwards the bridge was denominated Rhyd Bont, and by some, very unnecessarily, Pont Rhyd Bont.

*Bryn Gwallon* is mentioned in the extent so often referred to, as a hamlet included in Rhos Colyn. In this parish is an old dwelling called Bod Jar, or, more properly, Bod Ior, the habitation of the chief. Creigiau Crigyll, are also in this parish, where so many shipwrecks have happened; but the South Stack light-house has been of great service, to prevent the recurrence of such misfortunes.

In order to be more regular and methodical, we shall now return from this extremity of the island to the Deaneries of Tyndaethwy and Twr Celyn, and begin first with Tyndaethwy.

*Llan Fair Pwll Gwyngyll*, or, more properly, Pwllwymbill, or Gwynbyll, *i. e.* the vortex, or foaming confined currents, as it is evident that there are very few if any hazel growing near it. This is a rectory with the chapel of Llan Dyssilio annexed. The church is dedicated to St. Mary. It is valued in the King's books at 6*l.* 15*s.*; patron, the Bishop of Bangor. It is situated on an eminence near the Straits of Menai, and about a mile to the west of the Menai bridge. It is a small neat church, with a small parsonage-house near it; the present rector is the Rev. Mr. Prichard, of Dinam; and the curate, who resides, is the Rev. D. Gryffydd. In this parish is Llanfair Hall, a good house, built by the late Colonel Peacock, who greatly improved not only this place, but also the appearance of the whole neighbourhood, by planting, fencing, and other improvements.

*Llan Dyssilio*, the adjoining parish, on the east side. The church is strangely situated on a rock or small island in the Menai, and on high tides it is difficult and dangerous, if not impossible to approach it. The chapel is dedicated to St. Tyssilio, the son of Brochwel, who wrote an Ecclesiastical History of Britain. On a rock near this place Archbishop Baldwin preached for the Crusades, and the Archdeacon of Anglesey interpreted. It is still called Craig yr Archiacon. In this parish is the Marquess of Anglesey's column or pillar, in commemoration of his heroic conduct at the battle of Waterloo. It stands on a rock just above the high road. In this parish also is one half of that stupendous structure, the Menai Bridge, justly denominated the 8th wonder of the world; but as it is now so well known, and has been so often described, we shall not trouble the reader with any further details respecting it. There is an excellent road from the bridge to Beaumaris, made at the expence and by the direction of that much respected nobleman, the late Viscount Baron Bulkeley. Within this parish, at Porthaethwy, are four great fairs, held every years, *viz.*, August 26th, September 26th, October 24th, and November 14th.

*Pen Mynydd* is situated on a pretty high hill, as the name implies, and at no great distance from the old Holyhead road; it is about three or four miles north of the Menai Bridge, and about the same distance from Beaumaris. It is in the commot of Tindaethwy, and cantref or hundred of Rhosir. It is a prebend with a curacy; the former is a sinecure, and now in the possession of the Rev. Henry Majendie. The Church is dedicated to St. Gredivel, brother to St. Fflewyn; they were the sons of Ithel Hael. The patron is the Bishop of Bangor. It is valued in the King's books at 8*l.* 5*s.* 7*d.* Here is an almshouse consisting of ten small dwellings under the same roof. In the year 1809, the reported value of the curacy was 50*l.* This was once the lordship of the ancestors of Owain ap Meredydd ap Tudyr, most commonly called Owen Tudor, second husband of Catherine of France, Queen Dowager of Henry V., and from whom are descended the royal family of Tudor. In the church of Pen Mynydd is a most magnificent monument of white alabaster, removed at the dissolution from the Abbey of Llanfaes to this place. It was probably erected in memory of one of the house of Tudor, who was interred there. On it is the figure of a man in complete armour, a conic helm and mail guard down to his breast. His lady is in a thick angular hood; probably it may have been intended to represent Meredith and his lady, the father and mother of Owen Tudor; their feet rest on lions, and their heads are supported by angels. Owen Tudor had two sons by Catherine of France, Edmund, created Earl of Richmond, 1452, and Jasper, Earl of Pembroke. Owen was unfortunate after the Queen's death, and was imprisoned first at Wallingford, then at Newgate, and then in the Tower. He was afterwards released, and fought under the banners of his son, Jasper, at Mortimer's Cross, on the Lancasterian side; but his army being defeated, he was taken prisoner, and was beheaded at Hereford, where he was interred in the Grey Friars.

*Llan Sadwrn.* In the Cwmwd of Dindaethwy and Cawtreff of Rhosir is a rectory, in the patronage of the Bishop. It is valued in the King's books at 7*l.* 6*s.* The church is dedicated to St. Sadwrn (Satwrninus). There is a cromlech near Trefor, in this parish, and an old religious house called Abbatty Rhydderch. In the church is the following inscription:—"HIC BEAT: SATVR-NINVS IACIT ET SN." There is an uncouth head jutting from the wall on the inside, which is supposed to be intended to represent the patron saint. This place is about four miles north-west of Beaumaris.

*Llan Degfan* is the parish or mother church of Beaumaris, and is situated on the side of an eminence, about two miles south-west of

that town. It is a rectory in the gift of Sir Richard Williams Bulkeley, Bart., and is valued in the king's books at 19*l.* 11*s.* 8*d.*—Here that much respected gentleman, Owen Williams, M.P., of Craig y Don, Esq., was interred in the year 1832. The church is dedicated to St. Tegvan—Ecton says, St. Tydecho; but this must be a mistake. On the banks of the Menai, in this parish, between the Suspension-bridge and Beaumaris, are a great number of marine villas; the ride from the former to the latter is most delightful, and the views not to be surpassed probably in any part of the kingdom.

*Beaumaris.* This is, beyond comparison, the largest, cleanest, and handsomest town in the island; and, for beauty of situation and variety of prospect, may probably claim the pre-eminence of any one in the principality. It has of late years become a most fashionable watering-place, and here are commodious and elegant hot and cold baths, and every other convenience for the accommodation of strangers. A large handsome new inn, and a great number of excellent lodging-houses, have also been erected on the green. In short, this town is become a place of great resort, and is rapidly advancing into eminence and distinction, under the fostering care and influential patronage of its worthy representative in Parliament, Sir R. W. Bulkeley, Bart.: a gentleman universally beloved and respected, and deservedly popular; and one who has given proofs of his kindness, benevolence, and generosity, not only in promoting the interest and prosperity of this town by every means in his power, but who has also shown that he is a lover of his country, and that he feels a pleasure in encouraging the cultivation of his native language, reviving its neglected literature, and in rescuing its antiquities and its historical and poetical treasures and bardic lore from obscurity and oblivion. And for this purpose he has nobly and boldly stepped forward in order to revive and uphold our celebrated *Eisteddfodau*, so highly distinguished in days of yore by the presence and patronage of princes. Such conduct is beyond all praise. In this, and other respects, he does no more than imitate the example of his worthy and benevolent father and munificent uncle—the latter particularly, viz.: the late Thomas James Warren Bulkeley, who was a genuine patriot, a true Christian, and an unbounded philanthropist. He was at the head of every charitable institution; whatever seemed likely to effect a public good was certain to receive his immediate attention; and, in the promotion of a beneficial object, he was liberal of his time and munificent in his pecuniary donations. His acts of private charity were known only to himself and those whom he relieved. Lord

Bulkeley was so generally esteemed and respected, that the principal gentlemen of Carnarvon and Anglesey went to meet his remains a considerable way on the great Holyhead road, and proceeded two and two before the hearse to Bangor, where they were met by the members of the cathedral at the gate of that venerable pile. Here the gentlemen of the choir, with the dean and the two vicars at their head, sung an appropriate funeral dirge or anthem. The manifestation of regret for the loss not only of a public benefactor, but an honour to human nature, did not terminate here, for the body was met by an immense concourse of people on the Anglesey shore, near Porthaethwy Ferry, who followed it in procession to Beaumaris, where it was deposited in the family vault. This much was due to the memory of that excellent nobleman. We shall now return from this digression to finish what we have to observe of the town of Beaumaris. The castle was built by Edward I. about the same time with those of Conway and Carnarvon. He also cut a canal, in order to permit vessels to discharge their lading beneath the walls; and, as a proof of the existence of such a convenience, there were within the present century iron rings affixed to them, for the purpose of mooring the ships or boats. At the same time he incorporated the town, which is now governed by a mayor, recorder, two bailiffs, twenty-one burgesses, a town-clerk, and two serjeants at mace. It sends one member to Parliament, and the election is vested in the members of the corporation. It is a neat, regular, and well-built town; having two good streets, with many other smaller ones, and one handsome church. It is the county-town, and has a good spacious hall, where the great sessions or grand assizes are held. At the primary establishment of the castle the constable, or chief officer, had 40*l.* yearly for his salary, and the captain of the town 12*l.* 3*s.* 2*d.* There were also twenty-four soldiers appointed to guard the same, each man being allowed 4*d.* a-day: amounting in the year in the whole to 146*l.* Adjoining Porth Mawr, or the south gate of the town, stood the porter's lodge, which about a century ago was converted into a bridewell. The porter was paid annually the sum of 9*l.* 2*s.* 6*d.* About the year 1603 one David Hughes, a native of this town, bequeathed certain tenements in the island for the endowment of a free grammar school, which was forthwith established, agreeably to the will of the testator. The school-room is a neat, lofty, and spacious building; with suitable habitations for the two masters adjoining, who, on a vacancy, are chosen by feoffees, who meet once every year, when a sermon is usually preached by one of the masters, in memory of



the worthy benefactor. Bishop Rowlands also left lands in the island to Jesus College, Oxford, for the maintenance of one fellow and scholar, to be chosen from this school. The custom-house is situated at the south end of the town, and rented by government of Bodychen Sparrow, Esq.; and, for the management of his Majesty's customs and revenues in this port, are appointed a comptroller, collector, customer, &c.; also, a surveyor and six boatmen. The harbour is well situated, and the town was in former days a place of considerable trade: so much so, that—when speaking of the relative wealth and consequence of the different towns in this portion of the principality—they were called the merchants of Beaumaris, the gentlemen of Conway, and the lawyers of Carnarvon; but in these modern times matters are very different, and each of these places has changed its character. The markets are on Wednesdays and Saturdays, and are well supplied with good butcher's meat, fish, vegetables, &c. The fairs are February 13, Ascension Thursday, September 19, and December 19. The town-hall is a commodious modern edifice, erected by the late Lord Bulkeley; The basement story includes a prison and convenient shambles, secured with iron gates and railings. Many vessels trade from this port to Liverpool, the copper-mines of Amlwch, and the slate-quarries of G. Hay Dawkins Pennant, Esq., of Penrhyn Castle. Beaumaris is a chapelry, not in charge to the rectory of Llan Degfan: patron, Sir R. William Bulkeley, Bart. The present rector is the Rev. Dr. Howard. There is a steam-packet daily to Liverpool, which performs the distance generally in six hours; but, since the unfortunate loss of the "Rothsay Castle," the number of passengers has not been so great. The ferry over the Levan Sands to Aber lies a little below the town. Baron Hill, the elegant seat of the late Lord Bulkeley, and now of his worthy nephew before mentioned, is situated at the head of an extensive lawn, sloping down to the town, and nearly surrounded with woods, which are great embellishments to the neighbourhood. The founder of Baron Hill was Sir Richard Bulkeley, who, as it is expressed in an old memoir of him, was a great house-keeper and entertainer of strangers, and especially such as passed to or from Ireland; and he nobly entertained the Earl of Essex on his way there to be Lord Lieutenant. He made provision for all necessaries for his table before hand; he sent yearly two ships to Greenland for cod, ling, and other fish, which he used to barter in Spain for Malaga and sherry wines, and always kept a good stock of old *sack* in his cellar, which he called *amabile*, besides other wines. He kept two parks well stocked with red and fallow

deer, which afforded such plenty of venison as to furnish his table three or four times every week in the season, besides presents to his friends. He kept several farms besides his demesne in his own hands, which furnished his house with fat beef, mutton, lamb, &c. He was an excellent horseman and an expert tilter : keeping two great stables of horses—one in Cheshire and another in Beaumaris, and a great stud of mares. His estate in Anglesey was 2,500*l.*; in Carnarvonshire, 800*l.*; and in Cheshire, 1,000*l.* a-year : having always a great stock of ready money in his chest. He kept many servants and attendants, tall and proper men ; two lacquays in livery always ran by his horse ; he never went from home without twenty or twenty-four to attend him. He was a great favourite of Queen Elizabeth, and he had powerful friends at court, and had the gentry and commonalty of the county of Anglesey at his service, except the *Woods of Rhosmore*, who were always his enemies. He had great contests with *Dudley*, Earl of Leicester, who obtained the Queen's letters patent under the great seal to be chief ranger of the forest of Snowdon, in which office he behaved very injuriously and oppressively towards the inhabitants of the counties of Merioneth, Carnarvon, and Anglesey,—attempting to bring within the bounds and limits of that forest most of the freeholders' lands in those three counties ; and for that purpose the Earl procured several commissions from the Queen to inquire into all encroachments and concealments of lands. The return of the jury in Anglesey not being agreeable to the Earl's commissioners, they went in a rage to Carnarvon, forcibly entered the exchequer there, ransacked the records, and carried away what they pleased ; but the Earl, after making many attempts, to the great grievance of the country, was obliged to desist, being defeated in all schemes upon Snowdon by the power and interest and spirit of Sir R. Bulkeley. Sir Richard built the old house at Baron Hill in 1618 ; before that time the residence of the family was at Cowrt Mawr, in the town, and afterwards in another house called *Hên Blas*. The present seat was wholly altered and partly rebuilt by the late Lord Bulkeley, under the direction of that excellent architect, Mr. Samuel Wyatt. The prospect from Baron Hill is very justly the boast of the island, as it commands a magnificent view of Beaumaris Bay, with the range of Carnarvonshire mountains, the bulky and terrific Penmaen Mawr, and the promontory of Llan Dudnos or Ormshead.

Beaumaris was at that time (before the making of a turnpike from Bangor Ferry to Holyhead) a great thoroughfare between Dublin and Chester, all the travelling being that way, as appears by several old documents still preserved ; and the rout at that time was through

Amlwch and by Pentraeth to Beaumaris, over the sands to Aber, or rather below that village, all the way to Penmaen Mawr, where there was a pretty good inn both on the west and east side of the pass.

*Llan Faes* is situated about one mile north of Beaumaris, and is a perpetual curacy, in the patronage of Sir R. W. Bulkeley, the certified value of which is 6*l.* 12*s.*, and the resident population is about 210. The church is dedicated to St. Catherine. The priory (of which the ruins have been converted into a barn) was founded in 1237, by Llewelyn ap Jorwerth over the grave of his wife Joan, daughter of King John, who died 1237, and was buried at this place. Here also were interred a Danish king, Lord Clifford, and many barons and knights who fell in the Welsh wars. It was dedicated to St. Francis, and consecrated by Howel, Bishop of Bangor—a prelate who died 1240. Their religion was Franciscans or Minor Friars. Their church and house were destroyed, and their lands wasted in the insurrection which occurred soon after the death of Llewelyn, our last prince by his relation Madoc. Edward II., in consideration of their misfortunes, remitted to them the payment of the taxes due to him, which before the war were levied at the rate of ten to twelve shillings. These friars took part with Owen Glyndwr in his rebellion; and Henry V., in revenge, when on his first march against Owen, plundered the convent, put several of the friars to the sword, and carried away the rest; but afterwards he set them at liberty, made restitution to the place, but peopled the place with English recluses. It was probably again reduced to ruins, for Henry V. by patent establishes here eight friars, but directs that two only should be Welsh. At the dissolution the convent and its possessions were sold to one of Henry VIII.'s courtiers. This place some years afterwards became the property of a family of the name of White (now extinct), who built here a good mansion. Of late it became, by purchase, the property of the late Lord Bulkeley, and afterwards became the residence of his brother, Sir Robert Williams, Bart., M.P.; and is now inhabited by his widow. It is said that on the farm of Cremlyn Monach, once the property of the friary, is cut on a large stone the effigies of its patron, St. Francis; and that his head is also represented on a stone wall in one of the streets of Beaumaris; to which all passengers, in the days of Popery, were to pay their respects, under pain of a forfeit. About the year 818 a bloody battle was fought near Llan Faes between Egbert, King of the west Saxons, and the Welsh, as it is supposed, for the parties are not mentioned; for the above prince invaded Wales in the time of Merfyn Frych. A little farther is Castell Aberllyenaw, a small square fort, with the remains of a round tower at each corner. In the middle

stood a square one. The whole is surrounded by a fosse, and a hollow way is carried quite to the shore; and at its extremity is a large mound of earth, in order to cover the landing. This castle was founded by Hugh Lupus, Earl of Chester (called by the Welsh Huw Fràs), and Hugh the Red (Huw Goch), Earl of Shrewsbury, in 1098, when they invaded the island and committed most savage barbarities on the poor natives; but Providence sent Magnus, King of Norway, to revenge their cruelties. His coming, to all human appearance, being casual, he attempted to land, but was opposed by the Earls. Magnus stood in the prow of his ship, and calling to him a most expert bowman, they at once directed their arrows at the Earl of Shrewsbury, who stood, all armed, on the shore; and an arrow pierced his brain through one of his eyes, the only defenceless part. The victor, seeing him springing up in the agonies of death, insultingly cried out, in his own language, "Leit loupe!" (Let him dance!) This fort was garrisoned so lately as the time of Charles I., when it was held for the Parliament by Sir Thomas Cheadle, but was taken by Colonel Robinson in 1645. Llan Faes probably took its name from *Maes*, on account of its having been frequently the field of battle. The curacies of Llan Faes and Pen Mon are separately augmented, although they are generally held and served by the same person. The stone coffin of the princess is still preserved at the Friars. The celebrated bard Gruffydd Grug (David ap Gwilym's rival) was buried here about the year 1380. According to the diocesan report in 1802, the annual value of this curacy was 77*l.* 15*s.*

*Pen Mon.* About a mile beyond Castell Aber Llienawg, is Pen Mon (in the Welsh chronicles called Glanach), where a priory of black canons of the order of St. Augustin was founded by Prince Maelgwn Gwynedd, and dedicated to St. Mary; and afterwards liberally endowed by Llewelyn ap Iorwerth. It was valued 26th Henry VIII. at 47*l.* 15*s.* 3*d.*, and given 6th Elizabeth to John Moore, and is now the property of Sir R. Williams Bulkeley, Bart. The present church is a part of the old monastery.

Pen Môn is situated on the sea coast, at the extremity of the island, as the name implies. There are some remains of the old refectory, and in the church there is a small monument, on which it is stated that Sir Thomas Wilford, of Idlington, in Kent (one of whose daughters was married to Sir Richard Bulkeley), died January 28th, 1645. About a mile from the shore is the small island of Priestholm, or Glanach, now called by the Welsh Ynys Seiriol, from a reputed saint of that name, who, according to tradition, was contemporary with Cybi, of Holyhead; and it is related that they used to meet by appointment

about half way near Llanerchymedd, at a particular well; and that Cybi coming with his face to the sun, and his friend the contrary, they were called by the Welsh *Seiriol Wynn a Chybi felyn* (white Seiriol and yellow Keby). At first the island was probably the principal residence of the religious, but they might have had a cell or a house on the main land for the accommodation of a certain number of the brethren who might remain there in order to convey necessities to those on the island. They are called by *Dugdale Canonici de Insula Glanach*. The only remains of a building on the island is a square tower, but abundance of human bones scattered up and down are strong proofs of its reputed sanctity and the superstitious wish of people in Popish times to make this and similar islands or sanctuaries the place of their interment. The first recluses of this island, according to *Giraldus*, were hermits; of whom, as usual, he tells a superstitious tale: that whenever they disagreed, they were plagued with swarms of mice, which quitted them as soon as they had laid aside their animosity. The prior was one of the three spiritual lords of Anglesey. In the summer season this island is frequented by a great number of puffins, and other migrating birds; there are also rabbits on the island; but some years ago some rats landed here from a vessel, and have multiplied exceedingly: several attempts have been made to extirpate them, but without success. A telegraph or signal-staff was established here about four or five years ago, which communicates with one at Ormshead on the east side, and with another near Bodavon Mountain on the west, and forming a line of communication from Holyhead Mountain to Liverpool, by which the arrival of an East or West Indiaman, or a vessel from any foreign country in sight of the former place, is rapidly conveyed to the latter.

*Llan Goed*, within about two miles of Beaumaris. This church stands on a pleasant eminence, and commands a fine prospect. It is a perpetual curacy, not in charge with the chapels of *Llanfihangel*, *Din Sylwy*, and *Llaniestyn* annexed. Service is performed every Sunday at *Llan Goed*, and every other Sunday at the other two. The family of *Plas Coch*, who have a house here, are the patrons; and they are the proprietors of the great tithe. The value of this curacy in 1809, according to the diocesan report, was 56*l.* 7*s.* 6*d.* The church is dedicated to *St. Gourda*. *Llan Jestin* is stated by *Ecton* to have been the mother church—*Mr. Hughes* impropiator, as he says, under the chantor of *Bangor*.

*Llan Jestin* is about a mile and a half north-west of *Llan Goed*. *St. Jestin* is said to have been buried here, whose tombstone of curious workmanship, with his effigy upon it, is now nearly perfect.

The inscription, as copied by Daines Barrington, is as follows :—  
 “ Hic jacet Sanctus Jestinus, cui Gwenllïam Filia Madoc ap Gruffydd  
 ap Gwilym, obtulit in oblationem istam imaginem pro salute animan's.”  
 The church is dedicated to St. Jestin, but Mr. Lewiss Morris asserts  
 (but upon what authority does not appear) that it is dedicated to St.  
 Catherine; but this must be a mistake.

*Llan Fihangel Din Sylwy.* This small church and parish seems  
 to have taken its name from an old British fort or encampment (and  
 probably made use of also by the Romans) in this corner of the island,  
 called Din or Dinas Sylwi, i. e. the exploratory fort or the look-out,  
 and Dindaethwy (thus corruptly written for Din-naeth-wy, as there is  
 another Dinas bearing this name near Bont Newydd, Carnarvon.  
 This church is dedicated to St. Michael. This and Llan Jestin are  
 chapels under Llan Goed. Din Sylwy Fort is sometimes called Bwrdd  
 Arthur, or Arthur's round table.

*Llan Ddona* is situated between the parishes of Llan Jestin and  
 Llan Fihangel Din Sylwi, and is near the road leading from Beaumaris  
 to Pentraeth. The certified value is 4*l.* 10*s.* 6*d.*; and the value in  
 1809, according to the diocesan report, was 58*l.* 10*s.* The church is  
 dedicated to St. Dona; the patron is Lord Boston, who is impro-  
 priator of the tithe. It is between three and four miles north-east of  
 Beaumaris, and not far from the sea. The population is between three  
 and four hundred. There is a pretty large Cromloch here on a farm  
 called Cremlyn. There are the ruins of an old chapel called Capel  
 Pugan in this parish.

*Pentraeth*, alias *Llan Fair Bettws Geraint*, a chapel, not in charge,  
 dedicated to St. Mary: patron, the Bishop of Bangor. *Pentraeth*  
 signifies the head or upper end of the sandy beach or bay; *Traeth*-  
*loch*, or Red-wharf, being a small bay or harbour adjoining, and which  
 is a noted place for the limestone trade, many hundred tons of which  
 are sent yearly to Liverpool. At a place called Twll y Wig, in this  
 bay, there are large loose blocks of grey marble; and near this place  
 also are noted quarries of millstone. David Thomas, the celebrated  
 Welsh bard (*Dafyd Ddu o Eryri*), was schoolmaster here for several  
 years, under the patronage of the late worthy and patriotic gentleman,  
 Paul Panton, Esq., whose Welsh MSS. he was employed in arranging.  
 The above gentleman was distinguished for his love of Welsh literature  
 and for his patronage of merit in distress. He was kind to the late  
 wayward son of misfortune, the Rev. Evan Evans, *alias* Prydyddhir, to  
 whom he allowed an annuity during his life, and purchased his valuable  
 MSS., for which he gave a liberal price, and they are now lodged in  
 that library. This and the Hengwrt collection are two of the most

valuable in Wales. Pentraeth is annexed to Llan Ddyfnan. The fairs are on the 5th May, 24th June, and 20th September. Here is a small endowed school, of which—as before stated—Mr. David Thomas was master. At Plas Gwyn are the portraits of Humphrey Humphreys, D.D., who died Bishop of Hereford; and Robert Morgan, Bishop of Bangor, a native of Montgomeryshire, who married Miss Anne Lloyd, the heiress of Hen Blas, and who died 1673. Paul Panton, Esq., became possessed of Plas Gwyn in right of his wife Jane, the heiress and daughter of William Jones, Esq.

*Llan Ddyfnan* probably means Nant Dwfn, the Deep Dingle or Valley. This is a rectory, held in commendam by the Bishop of Bangor, with the chapels of Llan Bedr Goch and Llanfair Mathafarneithaf annexed, and also Pentraeth, according to Ecton. Dyfnan, however, is represented in the Welsh chronicles as a saint, to whom the church is said to be dedicated; and he is supposed to be a son of Brychan Brycheiniog, a family most productive in saints. This rectory is valued in the king's books at 38*l.* 6*s.* 8*d.*; its yearly value to the curate, according to the D. return in 1808, was 63*l.* It is the adjoining parish to Pentraeth, and is about five miles west of Beaumaris. Here is an old family seat of the Lewis's, now occupied by the widow of the late J. Lewis, Esq. The population in 1801 was 535.

*Llan Bedr Goch*, i. e. *the Red Llan Bedr, or St. Peter's*. Whether that epithet is intended to apply to the place or the saint is not evident, but most probably to the former, from the appearance of the soil. The chapel is dedicated to St. Peter. The population, in 1801, was 312. Traeth Coch or Red Wharf, before mentioned, is in this parish. This is a place of some trade, and much frequented by small craft for limestone, corn, butter, &c., which are usually shipped for Liverpool. Porthllongdy, an old family mansion, is in this parish: which parish, in some old MSS., is denominated Llan Bedr Mathafarn Wion, i. e. the Hospital, or rather *Hospitium* of Gwion.

*Llan Fair Mathafarn Eitha*, i. e. *St. Mary's of the Hospitium* (or house of entertainment at the extremity), is situated, as well as the three foregoing, in the commot of Dindaethwy and Hundred of Rhosir—a chapel, not in charge to the rectory of Llan Ddyfnan, and dedicated to St. Mary. The resident population, in 1801, was 453. At a place called Rhosfawr, on a common in this parish, are dug up millstones of a very fine kind; and in a small cottage on the side of the said common the celebrated Welsh bard, the Rev. Goronwy Owen, was born in 1722; he was educated at the free school at Bangor, and sent to Jesus College, Oxford. Dr. Edward Wynn, of

Bodewryd, Chancellor of Hereford, defrayed the expense of his education, and has the merit of having brought this prodigy to light. Gronow Owen—having been neglected at home, and struggling with difficulties—was tempted to expatriate himself, after singing so sweetly in praise of his native soil, and go to Williamsbury, in America. The yearly value of this curacy, according to the diocesan report in 1809, was 65*l*. There is a cromlech at Marian Pant y Saer Rhos Fawr. In the church-yard is a modern carnedd, or a rude heap of stones, erected by a Mr. Wynn, which has been for some years the place of interment for the family. There is a covered way or hollow entrance to the vault under this mound or heap of stones. It is about seven miles west by north of Beaumaris.

*Deanery of Twr Celyn, alias Tŷr Cyhelyn.*

*Llan Eigrad.* This is a discharged rectory, valued in the king's books at 9*l*. 11*s*. 10*d*. The church is dedicated to St. Eigrad (and son of Caw); the bishop is the patron. The population, in 1801, was 207. Llan Eigrad is on the road from Amlwch to Pentraeth and Beaumaris, and near the shore of the Irish Sea. It is about five miles east of Llanerch y Medd. The springs in this parish arise from limestone rocks, and the water is supposed to breed some kind of distemper among the cattle. On a farm called Llygwy are the ruins of an old chapel called Capel Llygwy. The Rev. Robert Davis is the present rector; Sir David Trefor, Bart., was rector of Llan Eigrad in 1480.

*Llan Allgo* is a chapel not in charge to the rectory of Llan Eigrad, and in the patronage of the Bishop of Bangor. It is dedicated to St. Gallgo or Gallgof, one of the sons of Caw, and consequently a brother to Eigrad. The population is about 200.

*Penrhos Llygwy*, i. e. *the head or upper end of the common near the river Llygwy or Llygwy*, is a perpetual curacy, not in charge: patron, Lord Boston. The church is dedicated to St. Michael. It is said by Ecton to be a chapel annexed to Llan Eigrad. The population is about 400. Mr. Rowlands says that St. Mechyll (Macutus), the son of Echwydd, was buried here about the seventh century. The yearly value of this curacy in 1809, according to the diocesan report, was 42*l*. Lewis Morris, an eminent antiquary and Welsh bard, was born at Pentre Eirianell, in this parish, and died at Penbryn, in Cardiganshire, 1765. He made a survey of the coast of Wales for the Admiralty, which was published by his son. There is a short memoir of him in the Cambrian Register. Richard and William Morris, his brothers, were both ingenious men. Penrhos, in some old MSS., is called Llan Fihangel yn Mhenrhos. There



are two cromlechs in this parish—one at Parciau, near Fedw Issaf; and one at Llugwy, by the road. Llugwy chapel is in this parish, but now in ruins.

*Llan Dyfrydog* is a discharged rectory, valued in the king's books at 14*l.* 9*s.* 7*d.*: patron, the Bishop of Bangor. The church is dedicated to St. Tyfrydog. The resident population in 1801 was 583. Upon Clorach Farm, in this parish, there is an upright stone, with a large protuberance on one side, called Lleidr Tyfrydog, *i. e.* the Tyfrydog thief, and concerning which there is a tradition that a man who had sacriliciously stolen the church bible, and was carrying it away on his shoulders, was for his transgression converted into this stone. There are also two wells on the above farm,—one on each side of the road leading to Llanerch y Medd, and exactly opposite each other, remarkable not for their medicinal virtues, but for having been—according to tradition—the place where St. Seiriol and St. Kybi used to meet, near midway between Priestholm and Holyhead, to converse on religious subjects, and is still distinguished by their names: one being called Ffynnon Seiriol and the other Ffynnon Gybi.

*Llan Fihangel Tre'r Bardd, or Tre'r Beirdd*, *i. e.* *St. Michael's of the Bards*, in the *Cwmwd of Turcelyn and Hundred of Cem-maes*, is a chapel, not in charge, annexed to the rectory of Llan Dyfrydog, and dedicated to St. Michael. The population in 1801 was 260. Near the church is a large pillar called Maen Addwyn, *i. e.* the blessed or lovely pillar, standing erect, and supposed to be one of those Meini Gwyr pillars mentioned by Mr. Rowlands in his *Mona*.

*Gwardog*, alias *Capel Gwardog*, a chapel, not in charge to the rectory of Llan Trisaint. It is dedicated to St. Mary, and situated two miles north by east from Llanerch y Medd. It is a very small chapelry, consisting of one farm only. The name may be derived either from gwâr (gwareddawg), tame, mild, gentle; or from gwarded, to protect; or, if the nature of the ground be such, from gwaered, a declivity.

*Coed Ane*, a chapel, not in charge to the rectory of Llan Elian. It is dedicated—according to some Welsh MSS.—to St. Ane, but, according to Ecton, to St. Blenwydd, of whom (if there ever was such a personage) no mention is made in the *Cambrian Biography* by Dr. Pugh. The resident population in 1801 was 190. It is situated between Llan Gefni and Llanerch y Medd. In this parish there is an old family bearing the same name—Coed Ane: the wood or grove of Ane; and Bryn Goleu, another gentleman's seat,

is in this parish. It is seven miles south from Llan Elian, the mother church.

*Ceidio*, alias *Rhodwydd Geidio*, i. e. *the open course or open field of Ceidio*, a chapel, not in charge to the rectory of Llan Trisaint, and dedicated to St. Ceidio. The population in 1801 was 296. It is situated on the river Alaw, about one mile from Llanerch y Medd. Near Ty Croes is Capel Cybi, not far from Bryn Gwallan.

*Llanerch y Medd* (translated, in the Cambrian Register, the Plat of the Metheglin), a very ancient market town, near the centre of the island, between Amlwch and Llan Gefni. It is a chapel to the rectory of Llan Beulan, but about seven or eight miles distant from the mother church. This chapel is dedicated to St. Mary. The market is held every Wednesday, and well attended. Here are several large fairs, viz.: June 1st, March 10th, April 4th, May 6th, June 23d, the three Wednesdays before the 7th of August, August 14th, October 2d, November 13th, and the three Wednesdays after. This small town has of late years become celebrated for its snuff, called Welsh snuff, and is considered excellent by those who are fond of using that titulating commodity, and sent to all parts of the kingdom. All the north-east side of Llanerch y Medd is in the parish of Amlwch, and near this town are two old family seats, viz.: Llwydiarth Esgob and Llwydiarth Fawr.

*Llanwenllwyfo*, a chapel, annexed to the perpetual curacy of Amlwch, and dedicated to St. Gwenllwyfo, whose history is not known. Divine service is performed here (or was so till lately) only once a fortnight. The population in 1801 was 502. The great tithes belong to the see of Bangor. It is situated near the Irish Sea, and is about four miles east of Amlwch. An old family seat (the property of Lord Dinorben) called Llys Dulas, and part of Dulas Bay, are in this parish. The half of the tithe of one parcel called Rhos y Manach belongs to the rector of Llan Elian.

*Llan Elian* is a discharged rectory, with the chapels of Coed Ane and Rhos Peirio, valued in the king's books at 14*l.* 1*s.* 8*d.* The resident population in 1801 was 1,168. The church is dedicated to St. Elian, a wonder-working saint, as both his churches were much frequented in the times of Popery: this and the one in Denbighshire. Here is a small well called Efynton Elian, which was at one time in great repute, but not so much so as that in Denbighshire, which continues to be frequented still by the superstitious. This is a fine old church, much larger than the churches in this island in general. Within the church is a large old chest, resembling the trunk of a tree called Cyff Elian; it is round or arched

at the top, and studded with iron nails, with an aperture to put in alms or offerings. Within about four yards of the church there is a small chapel, which is connected with it by a covered passage. This appears to have been built before the church, as a cloister (probably for the saint), and must have had a bell, as there is a small belfry. It is called the *Myfyr*, or place for meditation and contemplation. This church has a spire with three bells. In the cloister just mentioned there is a semi-circular oak chest, like a cupboard, fixed to the wall, about six feet long, three feet wide, and four feet high, with a hole or opening a foot broad and almost three feet high. During the wake (*Gwyl Mabsant*) held in the month of August, all the people successively get into this box; and, should they get in and out with ease, after having turned round in it three times, it is prognosticated they will live out the year: otherwise they will assuredly die—i. e. if they are not successful in their ingress and egress. The *cyff* or alms-box was opened only once a-year, viz.: on St. Thomas's-day; and the contents in former years were considerable, and given to the poor. St. Elian was called, by the Welsh, *Gannaid*, or the Bright. He is said to have been the son of *Alltyd Redegawg*. This church was endowed with many lands, franchises, and privileges by *Caswallawn Law Hir*, the petty prince of these parts; but there is only one tenement of 20*l.* per annum of the former now remaining to the church, which, instead of being applied to its repairs, is made use of to reduce the poor-rate. *Porth Elian Harbour* is in this parish, from whence a great part of the Paris mountain copper ore used to be shipped off. The chapel of *Bodewryd* has been detached from this rectory, and made a perpetual curacy, for which Queen Anne's bounty was procured. This place is about two miles east of *Amlwch*.

*Amlwch* (the bending or winding loch or pool, as translated in the Cambrian Register). This is a market town, and has become of late years a place of considerable importance, on account of the adjoining copper mine on Paris Mountain (*Mynydd Pryslwyn*). The church, which is dedicated to St. Elaeth, is a perpetual curacy, and now served by the Rev. Mr. Johnson. The great tithes belong to the see of Bangor, and the Bishop is the patron. The present structure is a handsome modern building, built principally at the expense of the company about the year 1795. The value of the curacy, according to the diocesan report in 1809, was 114*l.* 11*s.* The resident population in 1801 was 4,977; but at present it can hardly be so much, as the works do not flourish so well as they did—the quantity of copper ore not continuing so abundant. The harbour is small and narrow,

being confined by rocks on both sides. Small vessels and packets, however, used to put in here with passengers from Dublin for Chester and London as far back as the days of Queen Elizabeth and James I. (as appears by several old writings still preserved), from whence they proceeded to Beaumaris by land. It was then a place of some little importance, but fell off again, until the discovery of the great copper mine. This parish is large, being about seven miles in length. The rectory at one time belonged to the Arch-Deacon of Anglesey: it had then three chapels of ease annexed to it, of which only Llan Gwenllwyfo now remains. The arch-deaconry has since been annexed to the bishopric. One of the dilapidated chapels was Llan Lleianau (the church of the nuns), about four miles west of Amlwch, near Llan Badrig; and the other was Llan Cadog (Cadoc's church), near a place called Cil y Dinas. The new church was consecrated in 1801 by Bishop Cleaver. In the year 1762 one Alexander Frazier came into Anglesey in search of mines, and he visited Paris Mountain, called on Sir Nicholas Bayley, and gave him so flattering an account of the prospect, that he was induced to make a trial and sink shafts. Ore was discovered, but before any quantity could be obtained, the mines were overpowered with water. In about two years afterwards Messrs. Roe and Co., of Macclesfield, applied to Sir Nicholas for a lease of Penrhyn Du, in Carnarvonshire, with which they were, much against their will, compelled to take a lease of part of this mountain, and to carry on a level and make a fair trial. This was accordingly done, and ore was discovered, but the expenses overbalanced the profits. They continued working to great loss, and at length determined to give the affair up. They gave their agent orders to that effect; but he, as a final attempt, divided his men into ten several companies of three or four in a partnership, and directed them to sink shafts in various places, about eight hundred yards eastward of a place called the Golden Vulture, on a presumption that a spring which issued from a spot near the place must come from a body of mineral. This conjecture was right, for in less than two days they met with—at the depth of seven feet from the surface—the solid mineral, which proved to be that vast body which has since been worked to such advantage. The day that this discovery was made has ever since been observed as a festival by the miners. Soon after this discovery another adventure was begun by the Rev. Edward Hughes, proprietor of part of the mountain in right of his wife, Mary Lewis, of Llys Dulas. The body of ore was found to be in some places upwards of twenty yards in thickness. After the above discovery the works were carried on successfully and to great advantage.

The late Mr. Williams, of Llan Idan (afterwards of Great Marlow), superintended the whole concern for the late Earl of Uxbridge, who had the largest share; and Mr. Hughes had furnaces of his own at Ravenhead, near Liverpool, and at Swansea, in South Wales. Kilns were erected near the mines, in order to burn the copper and clear it from the great quantities of sulphur with which it abounded, and a method was invented to preserve the sulphur from evaporating or flying away. Vitriol works were also erected near the mines, and there are smelting works in the town, which is divided into two parts—the upper and the lower town, which latter is called the port. Amlwch is still a flourishing town, but not quite so much so as it was at one time. It is situated on the north side of the island. Vestiges of ancient kilns were perceptible in the mountains evidently prior to any modern attempt; and, as the Britons imported all works in brass, it is conjectured that the Romans were the undertakers or first workers of these mines; and it is very probable that they sent the ore to Caer Rhun (which was a Roman station) to be smelted, as a large cake of copper was discovered there not many years since. They might also have had a smelting hearth in this island, for a round cake of copper was discovered at Llanfaethlu, a few miles from this place. There are the ruins of an old chapel called Capel Elaethin in this parish.

*Bodewryd*, a perpetual curacy, not in charge, lately detached from the rectory of Llan Elian. According to the diocesan report, the value of this curacy in 1809 was 62*l.* 8*s.* The church is dedicated to St. Mary Bodewryd, i. e. the mansion at the rippling ford: patron, the Bishop of Bangor.

*Rhos Beirio*, a chapel, not in charge to the rectory of Llan Elian. The church is dedicated to St. Peirio, son of Cawap Geraint. Caw had lands given him in Twr Gelyn, in Anglesey, by Maelgwn Gwynedd, after he had been expelled from his territories in the north. This place is about three or four miles westward of Amlwch: patron, the Bishop of Bangor.

*Taly Bolion*, alias *Taly Moelion Deanery*.

*Llan Fechell*, in the cwmwd of Taly Bolion and cantref of Cemmaes. This is a discharged rectory, valued in the king's books at 11*l.* 11*s.* 3*d.*: patron, the Bishop of Bangor. The church is dedicated to St. Mechell (Macutus). Here are two townships: Caer Degog and Maes y Llan. The population in 1801 was 440. There is a parsonage house, and the clergyman resident. Though it is but a small place, it has a market every Friday, and four fairs, viz.: Holy Thursday, November 5th and 25th, and December 26th. There are some good lands, excellent pastures, and fine cattle in the Hundred of Cemmaes.

Here is a free school, with a salary of 20*l.* per annum. This parish is three miles in length and two in breadth. There is a mineral spring near Cefn Coch, which has been found efficacious in rheumatic complaints. The tithes of the parcel of Llan Ddogfael belong, every alternate year, to the rectors of Llan Fechell and Llanrhyddlad. There is a cromlech in this parish. Llan Ddygwel (a chapel, once annexed to this rectory) has fallen to ruins, and also Capel Deiriol, near Bod Deiriol, in this parish. Llan Fechell is six miles west of Amlwch. A cromlech, in this parish, seems to have taken its name from a Druidical altar near it.

*Llan Badrig* is a discharged vicarage, valued in the king's books at 7*l.* 8*s.*: patron, the Lord Chancellor. The church is dedicated to St. Patrick. Here are two townships: Cemmaes and Clegyrrog. The population in 1801 was 957. The parish-rates in 1803 amounted to 100*l.* in the township of Cemmaes, and 42*l.* in the township of Clegyrrog. In the year 1723 Richard Gwynne, Esq., of this parish, gave a tenement in the parish of Amlwch (called Nant Glynn) to endow a free school, for the poor of Llan Badrig, for ever. The whole of the parish—which is about seven miles in length—is good land, tolerably well cultivated. A quantity of yellow ochre, white clay, umber, and minal black is dug up on the sea coast, near which the church is situated. This place is about five miles west of Amlwch. Llan Badrig is said to have been founded by St. Patrick, when he was on his way to Ireland to convert the Irish. Gwen Hir and Gwenhoyw chapels, in Bettws, Llan Badrig. Anhunedd y Pran chapel is now a cow-house.

*Llan Rwydrys*, a chapel, not in charge to the rectory of Llan Rhyddlad. The church is dedicated to St. Rhwydrys or Rhydrys. The resident population of this parish in 1803 was 199. This church is situated near the Irish Sea, and at no great distance from Camlyn, and partly sheltered from the sea storms by a high bank. The small bay of Camlyn is in this parish, where vessels of sixty or eighty tons burden can put in; they bring in coals and shop goods, and take out corn, butter, &c. According to Mr. Morris, a dock and small pier might be made at Camlyn bay for the benefit of coasters; and a perch ought to be erected on Harry's Furlong, which is a very dangerous and foul ground, as here and at the Coal Rock many vessels have been lost. Linum asbestinum or asbestos is found in this neighbourhood.

*Llan Fair Ynghornwy*. This is a chapel under the rectory of Llan Ddawsant, and is dedicated to St. Mary. Cornwy or Cernyw was the old British name of Cornwall, and this part of Anglesey (which

is a promontory, running into the sea) seems to have obtained the same appellation. This church is ornamented with a pretty large square tower, which is by no means a common appendage to the churches in this island. On an eminence near the church the present worthy rector of Llan Ddausant has built a most excellent parsonage-house in the Gothic style, and it is perhaps one of the best and most commodious glebe-houses in the diocese. He has also taken great pains, and been at a very considerable expense, in exchanging land with the neighbouring proprietors, so that his glebe is at present all compact, and within a ring fence adjoining his house; whereas before it was dispersed, and scattered in small quilllets, in different parts of the parish; and thus he has been a great benefactor to this living. Great merit is also due to him and Mrs. Williams for their humanity and exertions in saving shipwrecked mariners; and for that purpose they have procured a life-boat and Captain Manby's apparatus at Camlyn Bay, where a convenient building has been erected for the purpose; and a society has also been formed here, associated with the Humane Society in London. Capel y Gadair, an old chapel in ruins, is in this parish. There is a handsome mural monument in the church to the memory of the late Lord Bulkeley's mother.

*Llan Babo.* This chapel is dedicated to St. Pabo, and united to the rectory of Llan Ddau Sant: patron, the Bishop of Bangor. The resident population in 1801 was 165. The whole of this parish, except a field and the tithe barn, belongs to Sir R. Williams Bulkeley, Bart. Here is a tomb-stone, on which is an effigy of St. Pabo (as it is supposed), with this inscription round it:—HIC IACET PABO POST PRYDAIN. The church is about five miles west of Llanerch y Medd, and about eight or nine east of Holyhead. There is a cromlech at Bod Deiniol. The chapel is but small, there being no transept, chancel, aisle, nor gallery.

*Llan Ddau Sant, or Llan y Ddau Saint,* a discharged rectory, with the chapels of Llan Babo and Llan Fair Ynghornwy annexed. It is valued in the king's books at 20*l.* 16*s.* 3*d.*: patron, the Bishop of Bangor. The church is dedicated to St. Marcellus and St. Marcellinus, but who *they* were is not known, no tradition or account of them being left. There is an old cross here called Croes Feuno. The population of the parish in 1801 was 347. It is situated on the river Alaw, and is about four miles west from Llanerch y Medd.

*Llan Fflewyn,* a chapel (not in charge) to the rectory of Llan-rhyddlad. The church is dedicated to St. Fflewyn, son of Ithel Hael: patron, the Bishop of Bangor. The resident population in

1801 was 119. It is about twelve miles north-east of Holyhead. On a farm called Ynys y Gwyddel, in this parish, three golden bracelets, and a bulla of the same precious metal, were discovered about the year 1775.

*Llan Rhyddlad*, a discharged rectory, with the chapels of Llan Fflewyn and Llan Rhwydrys annexed. It is valued in the king's books at 14*l.* 11*s.* 8*d.*: patron, the bishop; and the late bishop's son (who resides in England) is the rector. The church is dedicated to St. Rhyddlad, though we read of no such saint. The population in 1801 was 524. It is situated on the side of a hill, at no great distance from the Irish Sea, and commands a view of Holyhead harbour and mountain. This church might have derived its name either from *rhydd* (at liberty) or from *rhudd* (red), and *gwlad* (a country). There is a pretty good glebe-house here, where the curate resides. Thomas, sixth son of Sir Julius Caesar, Master of the Rolls, died rector of this parish in 1632.

*Llan Faethlu*, a rectory, with the chapel of Llan Fwrog annexed. It is valued in the king's books at 16*l.* 17*d.* 1*d.*, and is dedicated to St. Maethlu: patron, the Bishop of Bangor. The population in 1801 was 333. Here is a new glebe-house, built by the present rector and resident, the Rev. William Lloyd. The mansion of Garreg Lwyd, the seat and residence of Holland Griffith, Esq., is in this parish. The small size and stunted appearance of the trees exhibit the pernicious effects of the sea spray on young plantations. Dr. G. Griffith, Bishop of St. Asaph, was of this house, and was brother to Dr. W. Griffith, Chancellor of Bangor and St. Asaph. Dr. John Dafydd Rhys, author of the Latin Welsh grammar, was a son of the clerk of this parish. There is a signal-staff or telegraph-station on Garreg Lwyd mountain, one of the Holyhead and Liverpool chain.

*Llan Fwrog* is a chapel (not in charge) to the rectory of Llan Faethlu: patron, the Bishop of Bangor. The chapel is dedicated to St. Mwrog. The resident population in 1801 was 239. It is five miles north-east from Holyhead. There is a tradition that there was a chapel at a place called Monwen Mwrog, i. e. Mwrog's churchyard, on a farm called Cefn Glas.

*Llan Tri Saint*—in the cwmwd of Llyŷon (Llewon, or Llewin) and cantref of Aberffraw—a discharged rectory, with the chapels of Gwardog, Llanllibio, Llechynfarwy, Rhydwydd Goidio, and Bettws Bachwdw annexed: patron, the Bishop of Bangor. The church is dedicated to St. Sanan, St. Afran, and St. Iwan. The population in 1801 was 541. It is situated near the river Alaw. Here is a



monument to the memory of the Rev. Dr. Hugh Williams, ancestor of the family of Wynnstay :—"Hic jacet Hugo Williams, de Nantanoy, in comitu Anglesy ; Theologic Doctor, decessit 28, die Septembris, A.D. 1670, anno aetatis suae 74. Respice finem." On a stone, level with the ground, beneath the monument, is the following inscription :—"Hugo Williams, de Nantanoy, S.S., Theologic Professor, hugus ecclesiae et illius de Llan Rhuddlad rector ; prebendarius de Vaynol, in dioces : Asaphen comportarius de Llan Ddinam in agro Montgomeryensi, 21 Septembris, aetatis anno 74, doni 1670 ; libentissime pro gregibus, fidei suae commissi impendens et impensus praeclearo certamine decertato cursum peregit ; Disce Boni Pastoris interest non tantum pervigilare sed impendere et impendi pro gregibus."—He was father of Sir William Williams, Speaker of the House of Commons and Solicitor-General, 1687. The above Rev. H. Williams, D.D., was second son of W. Williams, Esq., of Chwaen, in this county. He married Emma Dolben, of Caeau Gwynion, near Denbigh. Llan Tri Saint is about four miles west of Llanerch y Medd. Bettws Bwchwdw is or was a chapel to Llan Tri Saint.

*Llan Fachreth*, or *Llanfachraith*, is a discharged rectory, with the chapels of Llan Fugail and Llan Enghenel annexed—the former chapel in ruins. It is valued in the king's books at 14*l.* 12*s.* 1*d.* : patron, the Bishop of Bangor. The population in 1801 was 234. It is situated near the river Alaw, and is (according to Ecton) dedicated to St. Machraith. The rectory is eight miles east of Holyhead.

*Llan Enghenel*, or *Llan Enghenedl*, a chapel (not in charge) to the rectory of Llanfachraith : patron, the Bishop of Bangor. The church is dedicated to St. Enghenedl. The population in 1801 was 305. It is about seven miles east of Holyhead. Llan Fugail, another chapel under Llanfachraith, is dilapidated, and completely down.

*Bod Ederu*, or *Bod Edeyrn*, claims the distinction of a post and market town, and here are several good shops. The church is dedicated to St. Edeyrn. It is a chapel (not in charge) to the curacy of Holyhead, and was on the old post road leading to that town. There are several respectable families in the neighbourhood, and they find it convenient to make this their post and market town. The petty sessions are held here, where there are no fewer than eight fairs, viz. : March 13th, April 16th, May 5th, June 9th, August 16th, September 14th, and October 1st and 22d. The annual value of this curacy in 1809, according to the diocesan report, was 66*l.* 6*s.*

There are two cromlechs, about a mile east from the church, near Presaddfed-house.

*Holy Head* alias *Caer Gybi* (Kybi's Fort); and, by Dr. W. O. Pughe and Jolo Morganwg (Edward Williams), called *Cor Cybi*—for every thing is to give way to Jolo's ipse dixit of Cyfrinach y Beirdd and its antiquity and superiority. The great tithes belong to Jesus College, Oxford, the principal and fellows of which have the nomination of the curate. The church is dedicated to St. Cybi or Kebi; and the certified value of the curacy is 32*l*. The resident population in 1801 was 2,132, but this town is not at present in so flourishing a condition as it was prior to the establishment of the government steam packets, for travellers now make but a very short stay here, whereas formerly, in the time of the sailing packets, the two inns were generally full. The market is on Saturday, and here are no fairs. There is an endowed free school here. This parish contains about 3,000 acres of land, of which one half is cultivated; the other half is in general very rocky, and consequently uncultivated. The following inscription is on the north side of the church:—"SANCTE KYBI ORA PRO NOBIS." The church appears to have been built on the site of the old Roman fort, and the church-yard-wall exhibits an excellent specimen of Roman masonry. There are the remains of three chapels in this parish, viz.: Capel Llochwydd, Capel y Tywyn, and Capel Gwyngeu. St. Cybi is said to have founded a small monastery here about the year 380 or 400; and Maelgwn Gwynedd, a college, about 580 or 600. This prince was styled *Draco Insularis*, and perhaps the dragon carved on the outside of the transept of the church may have some allusion to him. Others assert that Hwva ap Cynddelw, Lord of Llys Llivon—one of the fifteen tribes of North Wales, and cotemporary with Owen Gwynedd—was the founder of this college. The head of the college was called Pen Clas, or Pen Colas, and was one of the spiritual lords of Anglesey. The arch-deacon of the island was another, and the abbot of Pen Mon, the third; his Latin title was rector, as appears by the ancient seal, inscribed—"SIGILLVM RECTORIS ET CAPITVLI ECCLESIE DE CAER CYBI." There were twelve prebendaries on the list in 1553, at 1*l*. each. Prior to the dissolution the rector or provost had thirty-nine marks; one chaplain had eleven; and the other two, the same between them. The whole value (26th Henry VIII.) was 24*l*. The English monarch had the gift of the provostship. Edward III. bestowed the provostship of his free chapel of Caer Cybi on his chaplain, Thomas de London, for which the king, in 1351, dis-

pensed with him for his services to himself. James I. granted this college to Francis Morris and Francis Philips. It afterwards became the property of Rice Gwynne, Esq., who bestowed the great tithes on Jesus College, Oxford, for the maintenance of two fellows and as many scholars; and since that time the parish is served by a curate, nominated by the college. Near the church there was, in ancient times, an old chapel, called Eglwys y Bedd, or the church of the grave—probably of the saint (Cybi), and Capel Llan y Gwyddel, i. e. the chapel or church of the Irishman. Sirigi, king of the Irish Picts, who invaded this island, was slain here by Caswallawn Law Hir. Sirigi was canonised by his countrymen, and had in this chapel a shrine, in high repute for many miracles. This place had distinct revenues from the collegiate church, which afterwards fell to ruins, and lay neglected for ages. In removing the rubbish not many years ago, a stone coffin was found, with bones of an enormous size; but these are not supposed to have been those of Sirigi, as his were carried away by some Irish rovers, and deposited in the cathedral church in Dublin. There can be no doubt but the Romans found this harbour very convenient in their communications and trade with Lancashire, Cheshire, and the coast of Ireland, with which latter place they carried on a considerable commerce, as stated by Tacitus. On one side of Holyhead mountain are the ruins of an old chapel, called Capel y Gorllles. On the top of the mountain called Mynydd caer Gybi are the foundations of a circular building, cemented with mortar, supposed by Mr. Pennant to have been a pharos or beacon for the direction of vessels at sea, and to facilitate their entrance into the harbour. It might also have been made use of as a watch-tower or observatory; and on the side, or rather near the summit of this mountain, there is a signal-staff or telegraph-station, which is one of a line intended to convey intelligence to Liverpool, as before stated. Near the South Stack Lighthouse is a very lofty steep rock, frequented in the summer season by various kinds of migratory birds, viz.: peregrine falcons, shags, herons, razor-bills, guillemots, &c. Their eggs are sought after for food, and are procured by two men letting down another by a rope.

After this short history of the ancient state and antiquities of caer Gybi or Holyhead, it may be proper to mention some of the modern improvements which have been made in and about that town. The first of these is the South Stack Lighthouse, about two miles west of Holyhead, which stands on a small rock, surrounded by the sea, and approached by a suspension-bridge. It was commenced in 1808 and finished in 1809, and was built at the sole expense of the corporation

of the Trinity-house, London. It is a revolving light, showing a face every two minutes, and thus it is distinguished from the Skerries light, which marks a cluster of dangerous rocky islands at the north entrance of Holyhead bay.

The new Pier-head is the next object to be noticed. The foundation of this national work was laid in August, 1810, and it extends about 360 yards into the sea. On the south side it is faced with a perpendicular wall of cut stone; near the east end a spur projects twenty yards at right angles with the wall, so as to afford shelter from east winds. The wall is continued in a curve from the triumphal arch to the bridge about 200 yards, and from the bridge round the Custom-house, a distance of 320 yards. Holyhead stands on a rising ground, having a pool or basin of about fifty or sixty acres, which is filled with water at high tide, and is dry at ebb. Formerly the road to the place of embarkation was through the town, but government have constructed a new road under the town, on the margin of the pool, from the end of the Pier, all round to the Graving-dock, which is directly opposite, a distance of one mile and a half. The dock gates are protected by a spur, projecting, from the shore to the northward, 110 yards on the east side of the gates. The Lighthouse, at the end of the Pier, is one of the finest pieces of masonry in the kingdom. The Pier is built upon an island called Ynys Halen, or Salt Island, and is connected with the main by a very handsome swing iron bridge, in two parts, half opening on either side, when required. The persons to whom the public are indebted for this Pier are Lord Oriel and the Duke of Wellington. The plan was projected by the late Mr. John Rennie, and most ably executed by Mr. Browne, the engineers. The expense of the whole was 130,000*l.*, and the Graving-dock 12,000*l.* extra. The Custom-house establishment consists of a collector, comptroller, surveyor, a landing and coast-waiter, two boatmen, and two coal-meters. The Post-office establishment consists of four steam packets, of about 240 tons burthen each. On the seventh of August, 1821, George IV. landed at Holyhead, on his passage to Ireland—an event which forms an epoch in the history of the principality of Anglesey in particular; and, in commemoration of the event, a triumphal arch was erected on the Pier, and bears the following inscription:—

“GEO. IV. REX MONAM INVISENS HVC APPVLIT,  
AVG. VII., A.D. MDCCCXXI.”

And in Welsh:—

“COFADAIL I YMWELIAD Y BRENIN SIOR AG YNYS FON;  
AWST. VII., MDCCCXXI.”

"Y Gofadail fuddugol hon a gyfodwyd gan Bendefigion, gwyr Eglwysig a Bonedd Cymru o anrhydedd i ymweliad ei rasmusaf fawrhydi, SIOR Y IV., ar Dywysogaeth, tiriodd ei fawrhydi y Nghaergybi ar Ddydd Mawrth y 7d. dydd o Awst lle yr annerchwyd ef gan gydgygnnulliad lliosog oi Ddeiliaid ffydlon y Cymru, ac ymwelodd ac Ardalydd Mon ynei Neuadd y Plas Newydd, a dychwelodd iw Long yng Nghaergybi, ar dydd mercher yr wythfed o Awst, 1821."

Near Pont Rhydpont, on the middle of a common, are the ruins of Capel St. Ffraid. The common is called Towyn y Capel; and not very far off are the dangerous rocks called Creigiau Crigyll, noted for shipwrecks. Capel y Towyn abounds with the land shells called the fasciated wreath and the zoned snail; and not far from thence, between Bod Jor and Rhydpont, in Rhoscolyn parish, is a fossil called the green amianthus, or brittle asbestos: it is found in a green marble, similar to that at Monachdy; but, by reason of the inflexible nature of its fibres, is not applicable to the same use.

*Llan Fair yn Neubull* (i. e. St. Mary's, near the Two Pools.

*Llan Fihangel y Traeth* (i. e. St. Michael's, on the Sands.

The above are two small churches or chapels, annexed to the rectory of Rhoscolyn. They are situated to the south of the great Holyhead road, and at no great distance from Pont Rhyd Bont and the straits which divide Ynys Gybi from the rest of Anglesey.

*Ltechylched* (i. e. the surrounding cliff, or probably the stone or pillar of Ylched or Ilched), a chapel, not in charge, to the rectory of Llan Beulan; dedicated, according to Ecton, to St. Ilched. It is situated pretty near the other two, and is about five or six miles south-east of Holyhead.

*Llan Faelog*—in the cwmwd of Llŷon or Llewin (Gorllewin, according to Rowlands) and cantref of Aberffraw—a chapel (not in charge) to the rectory of Llan Beulan. The church, which is very near the sea coast, is dedicated to St. Maelog; the parsonage-house, called Ty Gwyn, is near this chapel. The population in 1801 was 441. It is about nine miles south-east of Holyhead. There is a small lake near it called Llyn Maelog, and there are several Cromlechau or Druidical altars in this parish, viz.: one on Ty Newydd land, one on Mynydd y cnwe, and three small ones near Crigyll river.

*Llan Beulan*, a rectory, in the gift of the Bishop of Bangor, with the following chapels annexed:—Ceirchiog, Llanerch y Medd, Llan Faelog, Llechylched, and Tal y Llyn; but the latter has for some years been separated from it, and made a perpetual curacy, in the bishop's gift. This church is dedicated to St. Peulan. The popula-

tion in 1801 was 211. It is about the same distance from Holyhead as Llan Faelog, this church being a little more inland.

*Ceirchiog* alias *Bettws y Grog*, a small church or chapel attached to Llan Beulan, from which it is only about a mile distant. It is dedicated to Holy Rood, on which account it was denominated *Bettws y Grog*, or *Bettws* of the Holy Cross. The population in 1801 was 144. *Ceirchiog* means abounding in oats, to the growth of which grain the soil is congenial.

*Llech Cynfarwy*, i. e. *Cynfarwy's stone or pillar*, a chapel (not in charge) to the rectory of Llan Tri Saint, and dedicated to St. Cynfarwy. The population in 1801 was 335. It is about ten miles east of Holyhead, and not very far from the great Holyhead and Bangor road.

*Llan Drygan*. This curacy, together with that of Bodwrog (to which it is annexed), were both at one time held together with Holyhead; but of late years these two have been held and served by the same incumbent, and the appointment is in Jesus College, Oxford. The church is dedicated to St. Trygan. The resident population in 1801 was 376. In this parish is Gwyndy, at one time a large inn, on the old Holyhead road; and also the ruins of the old mansion of Rhys ap Llywelyn ap Hwlcyn, the first sheriff of the county, and who held the office during his life. It is now the property of Bodychen Sparrow, Esq. Part of the old building has been converted into a barn; and behind the door, in the wall, the writer was able, some years ago, to make out the following part of a seemingly long inscription, which has been greatly mutilated:—

“ORATE PRO ANIMABUS DAVIDI AP LLEWEL: AP  
GWILYM ARMIG —.”

*Bodwrog*, i. e. *the habitation of Twrog*, a curacy, not in charge with the curacy of Holyhead: patron, Jesus College, Oxford. The church is dedicated to St. Twrog. The resident population in 1801 was 219. The tithes of both these parishes belong to Jesus College, Oxford.

*Gwalchmai*, alias *Tre'walchmai*, i. e. *Gwalchmai's town or habitation*, a small church, situated on the top of a little hill, within about a mile of the new Mona inn. It is a chapelry, under Hen Eglwys, and dedicated (according to Ecton) to St. Morhaiarn; but his name does not appear in the Cambrian Biography.

*Hen Eglwys*, i. e. *the old church*, is situated in the cwmwd of Malltraeth and hundred of Aberffraw, and is a discharged rectory, with the chapel of Tref Gwalchmai annexed: patron, the Bishop of Bangor. The church is dedicated (according to Ecton) to Llwydian,

another reputed saint, whose name is not inserted in Dr. W. O. Pughe's list. Llan Feirian is also mentioned by Ecton as being annexed to Hen Eglwys. The ruins of Llan Feirian are in the parish of Llan Gadwaladr.

*Cerrig Ceinwen*, i. e. *Ceinwen's stones or rocks*. This, as well as Llan Gristiolus, at one time belonged to the arch-deaconry of Anglesey, which has for many years been annexed to the bishoprick of Bangor. This church is dedicated to St. Ceinwen, corruptly written by Ecton St. Ketuwen. The resident population in 1801 was 277. It is about two miles west of Llan Gefni, the bishop is the patron. The ruins of a cottage are shown in this parish, where the Rev. Dr. Lewis was born; he bequeathed 12*l.* to be annually paid for the education of two poor boys who are natives of the parish; he has also left by his will several sums of money (viz. exhibitions) for a limited time to such young men of this county as should go to either of the Universities; he was a benefactor to the poor of the parish, and the widows of deceased clergymen are entitled to some benefit from his charity.

*Llan Gristiolus*. A curacy not in charge, united with Cerrig Ceinwen. Patron, the Bishop of Bangor, to whom (as Archdeacon of Anglesey) the great tithes belong. The church is dedicated to St. Cristiolus. Population, in 1801, was 634. There is an old family seat in this parish belonging to the Trefeilir family, now inhabited by the proprietor, Charles Evans, Esq., lately married to a daughter of the Rev. J. Warren, Dean of Bangor. According to the diocesan report in 1809, the value of this curacy at that time was 74*l.* Dr. William Glynn, Bishop of Bangor, in 1555, is said to have been born at a place called Glynn in this parish.

*Tal y Llyn*, i. e. *The end of the Lake*. This small church or chapel is situated at one end of Llyn Coron. It is a perpetual curacy, and has been separated from Llan Beulan, to which it was formerly annexed. It is dedicated to St. Mary. The yearly value of it in 1809 was 50*l.*

*Tref Draeth*, i. e. *The town or village near the sands*. This church is situated on a small eminence, at a short distance from Malltraeth, and before the embankment was made the tide used to flow up to within a short distance of the village. This is a rectory, with the chapel of Llan Gwyfen annexed. The parsonage house (lately rebuilt by the present worthy rector, the Rev. Robert Williams, D.D.) is at some distance from the church, which is dedicated to St. Beuno. The parsonage, which is a good house, with glebe land, garden, and

out buildings attached, is called Siamber Wenn. Trefeilir, a very old family seat, is in this parish. It is now occupied by a tenant, the family having removed to Henblas. This rectory is valued in the king's books at 14*l.* 8*s.* 11*d.*

This parish is about two miles in length, and one in breadth. The waste land called Malltraeth is considered to be about five or six miles in length, and one in breadth, and belongs to the adjoining parishes, which on its allotment severally contributed towards its embankment. About the year 1765 the parishioners very properly opposed the induction of one Dr. Bowles, on account of his ignorance of the Welsh language.

*Llan Gwyfen.* A small church or chapel very inconveniently situated on a small rock, surrounded at high tides by the sea. It is about a mile west of Aberffraw, and dedicated to St. Gwyfan or Cwyfan. This chapelry is annexed to Trefdraeth; the population in 1801 was 210. This parish is about a mile in length, and about the same in breadth. Divine service is performed every other Sunday. When the church is surrounded by the sea, the congregation assemble in a house part of which is consecrated. According to the Temir each time the minister attends, he may order hay for his horse, a penny loaf, and half-a-pint of small beer, in lieu of tithe hay, at Plas Gwyfan. On the sea coast is a quarry of white marble which takes a good polish. Within the church is a curious inscription to the memory of Owen Wood:—

IN OBITUM OWINI WOOD ARMIGERI QUI OBIIT 6 DIE  
APRIL, A.D. 1602, ÆT 76.

Felix, ter felix marmor! quia nobile lignum,  
Quo caret infelix Insula, marmor habes;  
Owen et patriæ, vivens, fuit utile lignum,  
Et lignum vitæ post sua fata, Deo.  
Filius ista meo posui monumenta parenti;  
Sit, precor, ut tecum nomen ita omen idem.  
1602.

*Aber Ffraw, i. e. The efflux or estuary of the river Ffraw.* This ancient church is situated on a pleasant eminence in sight of the sea, and surrounded with good arable land. It is a rectory in the gift of the crown, and is, perhaps, in one respect, (that of not having any chapels annexed to it) the best in the island, if not in the diocese. Here is an excellent new glebe house, with several acres of land attached to it; the Rev. Hugh Wynne Jones, of Tre



Jorwerth is the present rector. It is partly in the cwmwd of Malldraeth, cantref of Aberffraw (now called the hundred of Malldraeth), and partly in the cwmwd of Menai, cantref of Rhosir (now called the hundred of Menai). It is valued in the king's books at 20*l.* 15*s.* 10*d.* The church is dedicated to St. Beuno. The parish is divided into the following tithings or townships—viz Bod Feirig, Bod Gedrwydd, Cefntreffraw, Din Dryfal, Grygor, Henllys, Llawr y Dref, Cnwc, and Penrhyn; the population in 1831 was 936.

Aberffraw, though now in a state of decay, was once celebrated as being the seat of the Princes of North Wales, and one of the three courts of justice for the principality in the time of Howel Dda. Here was also kept one of the three copies of the ancient code of laws, another at Dinevawr, in Caermarthenshire, and the third was in the custody of the doctors of laws, for their own use. This is a place of great antiquity, being one of the three fixed on by Roderi the Great, about the year 870, for the residence of his successors. An extent was made of Aberffraw in the 13th of Edward III., from which may be learned some of the ancient revenues of the Welsh princes. It appears that part arose from rents of lands, from the profits of mills and fisheries, and often in things in kind, but the last were frequently commuted for their value in money. The dilapidated church called Eglwys y Baili was rebuilt in the year 1729, by Sir Arthur Owen, Bart. for a school-house, which he endowed with 4*l.* per annum for teaching six poor children in the Welsh language. The Rev. Hugh Owen, D.D., who died about the year 1809,, was grandson of the late Sir Arthur Owen, Bart, of Orierton and Land Shipping, in Pembrokeshire, and of Bodowen, in Anglesey. The last-mentioned seat, and almost all his Anglesey estates were sold by the late Sir Hugh Owen, Bart. to the late Rev. Edward Hughes, of Llys Dulas, the great copper-mine proprietor. There is also an old chapel in ruins in the township of Din Dryfal, called Capel Mair, i. e. St. Mary's Chapel; the market, which used to be held on Thursday, is now but thinly attended; the fairs are on March 7, August 15, October 21, and December 11. It is wrongly stated, under the article of Aberffraw, in Mr. Nicholas Carlisle's Topographical Dictionary of Wales, that Llywellyn ap Griffith, the last Prince of Wales, was killed at Fishguard, in Pembrokeshire, whereas he was slain near Bualt, *alias* Llanfair yn Mualt, in Breconshire, and W. Cathrall, in his History of North Wales, has copied this mistake.

*Llan Gadwaladr*, *alias Eglwysael*. A discharged rectory, valued

in the king's books at 16*l.* 7*s.* 11*d.*: patron, the Lord Chancellor; the church is dedicated to St. Cadwaladyr; the resident population of this parish in 1801 was 330. There was at one time a chapel annexed to this rectory, called Llan Feirian, of which there are no remains, but the spot is pointed out where it was situated. This church is a small edifice with two chapels, forming a cross with the nave or body of the church, one of them belonging to the Bodorgan, and the other to the Bodowen, family. On a stone removed, no doubt, some time or other from its original situation, and now placed as a lintel over the south door, is the following inscription:—

CATAMDNVS REX SAPIENTISS-  
IMVS, OPINATISSIMVS OMNIVM REGVM.

And in the east window, in painted glass, is the following:—

ORATE PRO BONO STATU  
MERRYK AP LLYWELYN, AP HWLKYN ARMIGERI,  
ET MARGARET UXOR.

YWAIN AP MEYRIK GLYNN  
QUI HANC FENESTRAM FIERI FECIT.

In the North or Bodorgan Chapel, on a square stone in the east wall, is the following inscription:—

“This chapel was built by Richard Meyrick, Esq., A.D. 1640; and the vault underneath by his great grandson, Owen Meyrick, Esq., A.D. 1730.”

Meyrick ap Llywelyn was captain of the body guard to Henry VIII. Rowland Meyrick, the bishop, appears to have been the son of Meyrick ap Llywelyn, and Margaret, daughter of Rowland ap Howel, of Caer Geiliog.

On a brass plate over the communion table, arms, three lions rampant, between a chevron, crest—an escolloped shell.

“Underneath lieth the body of the Rev. Rowland Hughes, A.M., late rector of this parish, who died December 10, 1761, aged 72.

Over the door of the South or Bodowen Chapel—

“This chapel was built by Anne Owen, widow, daughter and inheritrix of Richard Williams, of Llys Dulas, Esq., according to the direction of her dear husband, Hugh Owen, Esq., A.D. 1651.”

In the same church, on the south side of the communion table, is an elegant mural monument, under a canopy, supported by two neat pillars, with two figures in a kneeling posture and suppliant hands, the first representing the colonel and the other his lady. The inscription is on a square piece of marble under the monument:—

“Here lieth the body of Colonel Hugh Owen, of Bod Owen, who died the 21st day of October, 1659. (With the following doggrel):—

Religion, learning, poor, have lost  
A noble patron, who maintained them at his cost.  
His country's patriot, most firm to monarchy,  
And for being loyal suffered infinitely,  
With foes would not colleague, nor his prince betray,  
But lived his faithful subject to his dying day.

This monument was made by Anne Owen, his beloved wife, the daughter and inheritrix of Richard Williams, of Llys Dulas, Esq., in memory of her dear husband, 1660.”

The ceiling of the south chapel is divided into different compartments, and ornamented with the following pictures :—1. Our Saviour Rising, and the Guard Sleeping; 2. Our Saviour's Ascension; 3. St. John, and Eagle before him; 4. St. Luke, and Cattle before him; 5. St. Matthew, and an Angel standing before him; 6. St. Mark, with his hand on the head of a Lion; and all four in the act of writing the history of our blessed Saviour. And on the south window of the same chapel is the following :—

“This chapel was appointed to be built by her dear husband, Hugh Owen, son and heir of William Owen, of Bodowen, Esq., erected by his dear wife, Anne Owen, the only daughter and inheritrix of Richard Williams, of Llys Dulas, Esq., April 20, 1661.”

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## ADDENDA.

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*Llan Dyfrydog.* This place is noted for an incident which is said by Giraldus Cambrensis to have happened here, and which he thus relates :—

“ Est in hac Insulâ Ecclesia Sancti Trevredanii confessoris in quâ Hugo Comes Salopsburenſis, cum semel, una, cum comite Cestrensi, hanc insulam vi ingrederetur, canes, nocte quâdam, possuisset insanos, omnes manè recepit, et ipsemet, infra mensam miserabiliter extinctus, occubuit.”

*Treffos*, in the parish of Lansadwrn. There is a tradition that this was once a place of consequence, as it was the residence of several of the Bishops of Bangor, and it is represented as being the capital of the bishop's barony, and that he claims a seat in Parliament in right of it. Treffos became the property of the see of Bangor in Edward the First's time, when Aeneas was bishop, for having christened the English Prince of Wales in the castle of Carnarvon, April 25, 1284. The king, in remembrance of this act of kindness, and in gratitude to the bishop, bestowed upon him and his successors for ever the ferries of Borthwen and Cadnant. The manors of Bangor, Castellmai (near Carnarvon), and Garthgogo (near Conway), in the County of Carnarvon, with the manors of Cantred and Treffos, in the Isle of Anglesey.

Giraldus Cambrensis then Archdeacon of St. David's, thus speaks of Archbishop Baldwin's visit to Anglesey :—

“ Ubi junior Oeni filius cum Insulæ totius et terrarum adjacentium populo, devotus, nobis occurrit. Ubi, facto quasi theatro, in petrosis rupibus (very descriptive of the rocks near Borthaethag) prope littus, prædicante Archiepiscopo, et loci Archidiacono Alexandro interpretante, multi ad crucem sunt collecti,” &c.

*The Skerries*, to the north of Holyhead, formerly called Ynys y Moelrhoniad, from the great quantity of seals seen about it, once belonged to the bishoprick of Bangor, for we read that some persons having unjustly taken possession of it in Henry the Eighth's time, Denys, then bishop, obtained the assistance of a party of soldiers in

order to recover it. The light-house upon this island was erected in the year 1730, and is of great service to ships sailing between Ireland and the ports of Chester and Liverpool; the produce from the tonnage about the year 1759 was 1,100*l.* a-year, of which Ireland contributed 400*l.* British vessels pay 1*d.* per ton; foreigners, 2*d.* Mr. Pennant informs us that the persons who attempted to take violent possession of this island and to usurp the privilege of the bishops were the Griffiths of Penrhyn, Bangor, and their plea for so doing was, a small hill or portion of land in that island which they claimed as their property. About the year 1498, however, Bishop Dean (as he is called by him, and not Denny) exerted himself, and in person resumed the fishery, and on the 8th of October took twenty-eight fishes called Grampus, when Sir William Griffith sent his son and heir apparent, with divers men in harness, who violently, in the said County of Anglesey, within the said bishop's diocese, took the said fishes from the servants of the said bishop. But the honest prelate caused him to make restitution, and established his right as lord of the fisheries in the island. A successor of his, Nicholas Robinson, was not so tenacious, but, according to Brown Willis, alienated this isle to one of his sons. Between forty and fifty years ago William Robinson, of Monachdy, Esq., in this county, and of Gwersyllt, in Denbighshire, the last male descendant, perished in a storm, on his return from this dreary spot, with about a dozen people who had unfortunately attended him. Monachdy, or the house of the monks, had been part of the possessions of the Abbey of Conway, and alienated by the same prelate to his son; two of the former were purchased by Mr. Pennant.

In *Tref Draeth* church-yard is the following inscription on a tombstone:—

“Underneath lieth the body of Mrs. Lewis, late of Marian, widow, who departed this life the 12th November, 1760, aged 78. She was Jane, second daughter of Roger Hughes, Esq., of Plas Coch, by Margaret, his wife, eldest daughter and heiress of Captain Henry, of Plas yn Llan Goed.”

On another:—

“Here lies the body of William Evans, of Trefeilir, Esq., who departed this life the 8th day of July, 1748, aged 56. Here also are deposited the remains of Margaret, eldest daughter of William Morgan, L.L.B., Chancellor of Bangor, and relict of the above-mentioned William Evans, Esq., who died the 19th day of August, 1765, aged 72.”

Three of the fifteen tribes lived in Anglesey—viz :—

1. Hwfa ap Cynddelw was one of the fifteen tribes of Wales, and lived in the time of Owen Gwynedd. He resided at Presaddfed, in this county. Howel y Pedolau was his cotemporary. This Howel's mother was nurse to Edward the II., and he being foster brother to the king was in great favour with him. He was a very strong man, insomuch that he could break or straighten horse-shoes with his hands, from which circumstance he was called Howel y Pedolau, or Howel of the Horse-shoes. Llewelyn ap Hwlkyn was a very celebrated gentleman, and was descended from him. He left four sons to inherit his manors : Meuni, of whom the Owens of Bodcor, in Anglesey, and Orielton, in Pembrokeshire, are descended, and also the Owens of Bodsilan, of whom was descended Sir John Owen of Clennenny ; 2. Hugh ap Llewelyn (alias Hugh Lewis), of whom are descended the Lewises of Presaddfed ; 3. Griffith ap Llewelyn, of whom are descended the Griffiths of Chwaer ; 4. Rhys ap Llewelyn, of whom the Wynns of Bodowyr and others are descended. His arms : he beareth gules, between three lions rampant, a chevron. The above Hwfa ap Cynddelw's office by inheritance was to bear the prince's coronet, and to place it upon his head when the Bishop of Bangor anointed him. Rowlands, in his *Mona Antiqua*, says that Hwfa ap Cynddelw, of Presaddfed, held his estates in fee by attending on the prince's coronation, and bearing up the right side of the canopy over the prince's head at that solemnity, and cites the following extract from a MS. of one Lewis Dun (a herald), out of the Gloddaith Library :—

“ Yr Hwfa hwn ai etifeddion hynaf a wiscant y dalaith am ben y tywysog gyd ag Esgob Bangor ; ac ar y dydd cyntaf y cyfregid y tywysog yn y dalaith, yr oedd i Hwfa y pâr dillad a fyddai am y tywysog wrth wisgo y dalaith am ei ben. A hyn oedd wasanaeth Hwfa ap Cynnddelw.”

The houses of Bodowen and Orielton are now united since the marriage of Sir Hugh Owen, of Orielton, with Catherine, daughter and sole heiress of — Owen, of Bodowen, Esq. The first of that family who came into Pembrokeshire was Sir Hugh Owen, knight, Barrister-at-law, and Recorder of Carmarthen, who married Elizabeth, daughter and sole heiress of George Wymott, Esq., of Orielton, who lived in the reign of Queen Elizabeth.

2. Llowarch or Llywarch ap ———, who also lived in the time of Owen Gwynedd, and was the prince's brother-in-law, for both their wives were sisters, the daughters of Gronow ap Owain, ap Edwyn, Lord of Tregaingl, as Griffith Hiraethog and Sir Thomas ap

Jevan, ap Deicws, and also an old parchment MS., written about four hundred years ago, do testify. What office he bore under the prince is uncertain, but some say he was his steward, as appears by MS. books of Sir Thomas ap Williams, of Trefrew. He resided in the township called after him Tref Lowarch; and there are three parcels or hamlets there which still bear the names of his three sons, as may be seen in the Extent of North Wales,—viz.: 1. Wele Iorwerth ap Llowarch; 2. Wele Cadwgan ap Llowarch; 3. Wele Madoc ap Llowarch. He had a grand child called Meredydd, who was a son of Iorwerth ap Llowarch, and who for his good service had the freehold of the township oi Escynnog given him and his heirs for ever by Llewelyn ap Iorwerth, whose posterity, Ieuan Wyddel and Tudur ap Howel Tudur, held the same by virtue of the aforesaid grant in the 23d year of the reign of Edward III. Jeuan Wyddel's mother was the daughter of the Lord of Cagwchar, in Ireland, descended from the Earl of Kildare, from whom the family of Mossoglen, and that of Porthamel, and many others are descended. He bore argent between three crows, each bearing a green of ermine in their bills, a chevron sable, by the name of Llowarch ap-Bran.

3. Gweirydd ap Rhys Goch, who resided in the hundred of Talybolion, *alias* Talymoelion, at a place called Cardegog; and the hamlets and tenements there to this day bear the names of his children and grand children, as Gwely Madoc ap Gweirydd, Gwely Llowarch ap Gweirydd, Gwely Howel ap Gweirydd, Gwely Meuric ap Gweirydd, whose great grand child, Howel ap Jeuan, ap Ednyved, ap Meuric, ap Cweirydd, enjoyed Gwely Meuric in the 26th of Edward III., as appears by the Extent of North Wales, of whom are descended Pierce Lloyd, of Gwardog, Esq., Edward Wynn, of Bodewryd, Esq., and Owen Hughes, of Beaumaris, Esq., and many others. He bore argent on a bend, three lions' heads caloshed of the first. He lived in the time of Owen Gwynedd.

The Rev. Henry Rowlands, in his *Antiquitates Parochiales*, gives this account of the origin of the White family, formerly of Friars, near Beaumaris:—

“The founder of the family was John Wynn, the youngest son of Robert Vaughan, Esq., of Talhenbont (now called Plas Hen, in Eifionydd). This gentleman was in some office under the Earl of Pembroke, who changed his name to *White*; and he, with the Earl's assistance, purchased Friars of Queen Elizabeth, together with the hamlet and township of Caernen Ucha, in this county, and left it to his son, Richard White; Richard left it to Rowland, his son; Row-

land to Henry, his son; Henry to Rowland, his son; and this Rowland left it to his son Henry, in whose possession it was in 1710."

The Right Rev. Robert Morgan, Bishop of Bangor, married Miss Anne Lloyd, of Henblas, and their son, Dr. William Morgan, was Chancellor of Bangor.

Tudur ap Llewelyn, descended from Llowarch ap Bran, divided his property between his two sons, Howel and David. This David married Helen, daughter and heiress of Robert ap Evan of Henblas; and he had a son, called John, who at his death left his property to his son David, a celebrated poet, who removed to Henblas, from Llan Edwen, and his son John Lloyd married the daughter of Hugh ap William Prichard, of Llan Drygan, by whom he had no issue, and she had Llan Edwen and Tyrnant for her jointure, and she married for her second husband a son of Sir Julius Cæsar, Knight, Master of the Rolls, from whom the place was named Tyddyn Cæsar. His brother Owen succeeded this John at Henblas; and he also having no issue, left the place to his niece, Anne Lloyd, wife of Bishop Morgan, and from this family was descended Dr. William Lloyd, Bishop of Worcester.

*A List or Chronological Table of Eminent Men who were either Natives of Anglesey or Resided there.*

We shall omit the princes and reputed saints, such as Kybi, Seiriol, &c., as it would swell the list to an inconvenient length.

	Died about
Meilir Brydyr o Dre Feilir, some of his compositions are in the Welsh Archaology	1150
Gwalchmai ap Meilir, one of the most celebrated bards of the 12th century	1180
Einion ap Gwalchmai	1200
Meilir ap Gwalchmai	1200
Ednyfed Fychan; see a Sketch of his Life in Dr. W. O. Pughe's Cambrian Biography	1230
Goronwy Gyrnog; several of his poems are extant	1360
Goronwy Ddu ap Tudur, ap Heilyr	1370
Gruffudd Gryg, of Aberffraw, Dafydd ap Gwilym's competitor	1375
Robin Ddu o Fon, or ap Siangcyn Bledrydd	1376
Sir Dafydd Trefor, Rector of Llanalltgo and Llanengrad	1500
Lewis Mon	1510



	Died about
Dafydd Alaw . . . . .	1540
Sion Brwynog, or Sion ap Hywel, ap Llewelyn, ap Ithel. He was proprietor of Braynog . . . . .	1540
Arthur Bulkeley, Bishop of Bangor. He was educated at New Inn Hall, Oxford . . . . .	1541
Walthen Glynn, Bishop of Bangor. He was born at a place called Glynn, in the parish of Hen Eglwys . . . . .	1555
Rowland Meyrick, Principal of New Inn Hall, Oxford, born at Bodorgan, Anglesey, Bishop of Bangor . . . . .	1561
Henry Parry, Author of Egluryn Ffraethineb, or a Treatise on Rhetoric. He was Rector of Rhoscolyn and Llan- fachreth . . . . .	1590
Dr. John David Rhys, or Rees, an eminent Poet, Gram- marian, and Physician. He was elected Fellow of Christ Church, Oxford, 1555, and afterwards went to Italy at the expense of Sir Edward Stradling, of Glamorganshire, and studied at the University of Sienne; he published his <i>Linguae Cymraeco Institutiones</i> , in which there is a great deal of Italian, 1592; he was son to the parish clerk of Llanfaethlu . . . . .	1598
Right Rev. George Griffith, D.D., of Garreg Lwyd, Llan- fathlu, Bishop of Bangor . . . . .	—
Right Rev. William Lloyd, Bishop of Worcester, of the Henblas family . . . . .	—
Sir William Jones, whose father was an Anglesey man, and Sir William probably born there . . . . .	1778
Sir Griffith Lloyd, of Tregarnedd, omitted before . . . . .	1290
Right Rev. Michael Roberts, D.D., Bishop of Bangor, was a native of Anglesey (son of Robert ap Evan, ap Einion); he was also Archdeacon of Anglesey, and Principal of Jesus College, Oxford; he died at the parsonage-house, at Llan Ddyrnog . . . . .	—
David Lloyd, of Henblas, Bard . . . . .	—
Dr. Henry Maurice, son of the Rev. Thomas Maurice, Rector of Llan Gristiolas, Chaplain to Archbishop Sand- croft, and Margaret Professor, Oxford. There is a monu- ment to his memory in Jesus College Chapel . . . . .	1684

It was remarked at that time that there were a great number of eminent men of the principality preferred to fill the great offices in church and state, most of them educated at Jesus College, so much

so that it was observed that the last Archbishop (Dr. Dolben) of York, the last Bishop (Dr. Lloyd) of St. Asaph, the last Dean (Dr. Humphreys) of Bangor, the last Archbishop Chaplain (Dr. Maurice), the last Lord Chancellor of England (Sir George Jeffreys), the last Secretary of State (Sir Leoline Jenkins), the last Lord Chief Justice (Sir Thomas Jones), the last Master of the Rolls (Sir John Trevor), and the last Speaker of the House of Commons (Sir William Williams), were Welshmen, which demonstrates that Wales is not deficient in men of genius and learning.

Launcelot Bulkeley, of the Brynddu family, was Rector of Llanddyfran and Llandegfan, 1593, and afterwards Archbishop of Dublin.

John Owen, who translated Dr. Valentine's Devotions, 1670.

Rev. H. Rowlands, Author of *Mona Antiqua*.

The celebrated Goronwy Owen.

Bardd Coch *alias* Hugh Hughes, of Ceint Bach.

Lewis Morris, and his brothers Richard and William.

Richard Llwyd, Esq., Author of Beaumaris Bay, a native of Beaumaris.

Rev. Mr. Davies, Rector of Aber, Author of the Welsh Botany of Anglesey.

This list might be easily enlarged.

#### *State of Agriculture in Anglesey.*

The County of Anglesey is greatly improved in regard to agriculture within these last these 30 or 40 years. It is within the memory of many persons now living (as we have been credibly informed), that most of the farm houses in the island were small, mean, straw-thatched dwellings, and that a person could not go from the stable to the farmer's habitation without going over his shoes, or at least dirtying and wetting his feet; and the old fences on the farm were broad banks or mounds of earth, sufficiently wide for two or three persons to walk abreast, and without anything growing on them, being devoid both of quicks and young sands; and many of the fields were more like commons or waste lands than parts of a well-cultivated farm; and the gorse grew to such an uncommon size that a man on horseback could hardly be seen when he once got into these covers, or rather groves, of furze or gorse, which is a pretty strong evidence of the goodness of the land; and besides this neglected and miserable state of the houses and fences, one-half of the lands were wet, swampy, and boggy, and this in a great measure for want of draining; and it has been found that some of the best lands in the kingdom, particularly as

hay or meadow ground, are some of those deep, swampy, turbary, and other soils, properly drained, and afterwards irrigated where there is a sufficiency of water for that purpose. Another great deficiency in Anglesey, particularly in warm, dry weather, is the want of water, for in hot summers cattle have been driven two or three miles to water, along a dusty path-way, and when they returned they were nearly as thirsty as when they set out. And how easy it would be to remedy all this by sinking wells and pumps, which has been done in some few instances, but this practice is far from becoming general. The roads were also very deep and inconveniently narrow; but they are of late years, through the well-judged and praiseworthy exertions of the magistrates, much improved; and the practice of blasting the small unsightly rocks with which the island abounds is becoming more general, and the stones are broken for repairing the high-roads, and others very properly made use of in building small, neat walls, with the coping-stones set in mortar; and, as an improvement to these fences, it is the practice of some gentlemen to plant quicks along the side of these walls, with a tree here and there, which takes away from the cold, barren, and open appearance which they would otherwise give the country; the stones in these small rocks might also be made use of in filling up drains, where there is a scarcity of other stone. There is also a great want of plantations all along the island, except only about gentlemen's houses: but a great change has taken place in general in respect to buildings, as most of the farm-houses and many of the cottages are now covered with slate, and these are in some instances frequently white-washed inside and out, which give them a cheerful appearance, and no doubt this practice contributes materially to the health of the occupants. Were it not invidious it would be easy to enumerate the names of several gentlemen of this island who, during the late war, took the lead in agricultural improvements, such as the late Rev. Hugh Wynn Jones, of Tre Jorwerth; the late Mr. Williams, of Bodowen; Counsellor Williams of Tregarnedd; the late Colonel Peacocke; Captain Jones, of Pant Howel; and many others whose names are omitted, not out of any disrespect, but either for want of recollection, or on account of our ignorance of their proceedings.

The Agricultural Society has, no doubt, been of great service, not only in this, but in every other county in the principality, wherever such institutions have been established; and, notwithstanding there may be some trouble and difficulty in getting trees to grow, particularly in situations exposed to the sea breeze, yet we would not have

any one be discouraged, for, by patience and perseverance, they will be sure to thrive; particularly if care be taken to protect the plantations by a skreen or belt of the more hardy trees, such as birch, mountain ash, beech (which will stand the sea air, as may be seen in Glamorganshire), willow, alder, elder, and poplar, or some of the most hardy of these. Ash and sycamore will also stand the sea breeze much better than oak or larch, or even Scotch fir.

Nature or rather Providence has done a great deal for this county, for it is surrounded by the sea, and it has several good harbours, if they were improved a little by art. It produces all the necessities of life, and that in much greater abundance than is sufficient for the consumption of the inhabitants. It has coals, limestone, copper, marble, mill-stones; marl, sand, sea tangle, and other manures within its own limits; in short, it has all the advantages of an island without the inconveniences of one; for, since the erection of the bridge, a communication is kept open between it and the main land in all weathers, and which, indeed, was but seldom interrupted prior to that event. And no doubt can be entertained that this county might be so far improved by the judicious exertions of its inhabitants, in improving its advantages and turning its resources into proper channels, as to be rendered one of the richest of its size, but also one of the most beautiful in the kingdom.

The corn raised by tillage in North Wales, in common years, seems not fully equal to its consumption. The deficiency of one part, which is evident from its imports, is not counterbalanced by the superabundance exported from the other part of the district.

Anglesey has frequently been represented as raising great quantities of grain. "Mon, mam Gymru," *i. e.* Mona, the mother of Wales, is an epithet anciently applied to the island; and Giraldus Cambrensis, in the 12th century, first gave the term the interpretation of the "Nursery of Wales," or, according to others, the "Nursing mother of Wales," because it supplied the other Welsh counties with grain in times of scarcity. And Mr. Rowlands, in his *Idea Agriculturae*, says that by pen-folding in the nights and at mid-day during summer and autumn, Anglesey was able to send to other counties such quantities of rye and other corn as to deserve the venerable title of a Mother; and, after enumerating the variety of manures with which Anglesey abounded, he adds, "Now these were the improvements of this county, as far as I could perceive; and, if under these only our lands formerly flourished, what a slur it must be upon us if we now suffer it to sink beneath that esteem." Rating the acreage

of the island at 170,000, and deducting 12,000 of waste land, it will appear, from the survey of grain made in 1795, that no more than an eleventh part of the enclosed lands were then under tillage.

As the County of Carnarvon is not supposed to grow above one-half, and the County of Merioneth not above one-fifth of the produce of Anglesey, their dependence upon other parts for grain must be proportionally greater. It is the opinion of many good judges that no county can be brought to a proper state of agricultural improvement without following the Norfolk course of husbandry,—viz. turnips, barley, clover, wheat, and hurdling sheep on the clover, which improves and manures the soil. The Welsh in general plant too many potatoes, which take all the manure, and which frequently prove a drug in the market, as at present (June 26, 1832), and do not pay the farmer the expense of planting, &c.

*Timber, Plantations, &c.*—Anglesey is said to have formerly supplied the King of Man with timber, and to have the epithet of “Ynys dywell,” The dark or shady island, given it, in allusion to its thick groves of wood. At present, however, the woods of this county, particularly the venerable oak, are confined to some parts of the banks of the Menai. Sea air, however it may be to men and animals, is evidently very inimical to the growth of wood, and the western and south-western winds more so than any other. Notwithstanding, however, these supposed natural obstacles, there are even in bleak situations in Anglesey instances of young plantations promising well.

*Cattle, Sheep, &c.*—Mr. Roberts, in his Map of Commerce, published about 1649, says that the island sent then to the English market about 3,000 head of cattle annually. Mr. Lewis Morris, in his Book of Charts, in 1747, increases the number to 15,000; but some subsequent writers have reduced it to 10,000. And the number of sheep is stated at from 5,000 to 7,000; and nearly the same number of hogs or pigs.

This short and very imperfect History of the County, written hastily, and subject to interruptions and a press of business, will not admit of enlarging on this subject. In pasture lands it is recommended to turn in cows first, then horses, then sheep, by which means no tufts will be left, and the sheep will keep the fields free from moss.

One circumstance operates as a serious check and discouragement to agriculture in some parts of North Wales, which is that of employing persons to value the tenants' farms at the expiration of every seven or eleven years; and whenever any improvements have been made, that tenant is sure to have his rents advanced; whereas the lazy, indolent, slovenly farmer, who has run out and impoverished his

land, is as certain to have his reduced. The writer is acquainted with two or three instances of this practice in his own neighbourhood.

In *Llanwnda Church*, near Carnarvon, are some elegant monuments to the memory of the Bulkeley family, which are much neglected and in want of repair. On one of which is the following inscription :—

“ H. S. E. honorabilis vir, Thomas Bulkeley, filius natu secundus, qui generis dignitatem, ingenio perspicaci et maturo ; animo forti, sed justo et leni ; antiquâ Britannorum hospitalitate et piâ erga inopes munificentiâ distinxit, auxit. In senatu plus quàm 30 annos versatus, vel Carnarvoniensis oppidi, vel comitatûs, ita feliciter vicem gessit, ut arduis Reipublicæ negotiis, sedulo et constanter interfuerit ; nec Ecclesiæ tutelam, nec Patriæ commodum, ullo unquam suffragio prodiderit. Obiit Mart. 23, 1707-8, ætat 75.”

“ Thomas Bulkeley, en testimonio, hæres pietatis, et gratitudinis erga optimum patrum. H. M. P. R. Willie, fecit.”

On another, near the above :—

“ Sacred to the remains of Lady Elinor Williams, daughter of Robert, Lord Bulkeley, of Baron Hill, in Anglesey, and relict of Sir William Williams, Bart, of Vaenol, in this county, a lady who excelled in all the accomplishments of her sex, a discreet wife, a sincere friend and kindest relation ; and remarked for hospitality, generosity, and affability to all her acquaintance. She died Sept. 10, 1709, ætatis 61.

And on another :—

“ In memory of the Honourable Mrs. Lumley Bulkeley, fifth daughter of the Right Honourable Robert, Lord Bulkeley (Viscount Cashels), of Baron Hill, in Anglesey, who died December 10, 1718, aged 54. A person who, to the lustre of her birth and many accomplishments of her sex, joined the crown and perfection of both—a strict virtue, exemplary piety and humility ; whose innocence of life and modesty of behavior were such as became the purity of her virgin state ; and showed her mind to be raised above the levities and vanities of this world ; whose religion evidenced itself by a constant attendance on the public service of the church, which she frequented as a true and most affectionate daughter, by a regular and unwearied devotion in private, by a firm and beneficent friendship to such as merited esteem, and by a most extensive charity to the poor, whereof she is gone to receive the glorious reward.

*Mode of Travelling in former times.*

Ancient mode of travelling between Holyhead and Chester, and the perils, dangers, and difficulties of the road. Abstract or rather transcript of a letter from a traveller to a friend, travelling between Ireland and England in former days, from the Clarendon Papers.

“ Beaumaris, New Year’s Day, 1685-6.

“ DEAR SIR,

“ We left Conway yesterday at six in the morning, and pursued the methods for our journey which I mentioned in my last; from thence, my wife in a litter and the rest of us on horseback (though I confess, for my own particular, I went on foot) passed over Penmaen Mawr, at the foot of which I met my Lord Bulkeley’s coach and servants but they told us they had escaped very narrowly being cast away in coming over the ferry, and that the winds were so very high that it was not fit for us to attempt going that way. So the coach carried us to Bangor, where we ferried over into Anglesey, and then put my wife into the litter again, for never was or can come a coach into that part of the country; and thus we came safe hither about three in the afternoon; and, God be praised! without any mischance to any of our company; and here we are lodged at my Lord Bulkeley’s, who makes very much of us, and entertains us most nobly. I left Sir Paul Ricault at Conway, who had a mind to see what success I had in passing the mountain, before he would venture; but I expect him here this day. He offered two guineas to have his chariot carried over Penmaen Mawr, and the Dean of Bangor, who met me on the borders of Wales, and intends to see me on board, offered him to have it done for ten shillings. He brought two honest fellows to me at Conway, who undertook to carry my coach over Penmaen for twenty shillings; they proposed to take it off the carriage and so to carry it by strength of hands, and the carriage afterwards; this seemed feasible and likely to be accomplished, and I thereupon agreed to it. But to the amazement of all the company, last night at supper, your officer, William (who is a very diligent fellow, came in to us and told us the coach was come, and that without taking it to pieces, but by setting the horses in one trace, one behind another, and keeping three or four men behind, that it might not slip back: they had drawn it over the hill upon the carriage and wheels. This would scarce have been believed, considering it as a great heavy coach, had not the coach been at the same time in my Lord Bulkeley’s yard. So that, God be thanked! we have now overcome all the difficulties of our land journey without any, the least ill accident.

We are now ready to go to Holyhead, and to embark as soon as the wind is fair, but it is now full in our teeth.

"I have been very inquisitive here whence the so little ebbs should proceed now at the full moon. And my Lord Bulkeley tells me it is occasioned from the great storms which have been of late, and which keep the rivers from ebbing so low, as they used to do. My waggon, which I left at Conway with orders to be sent to Chester, thence to be embarked for Ireland, is this afternoon arrived here, brought likewise over Penmaen Mawr, with all its lading. So that it is said here we have introduced a new way of travelling. The way I came from Bangor is at least eight miles about. The ferry at Bangor is about as broad as the Thames at Battersea, but the boats are little round sea boats, and will not hold above three horses at a time; so that we were very long coming over the river. But, God be thanked! we are here safe. I beg you to own Lord Bulkeley's civilities to us, which have been very great. He professeth to be a great servant to you.

"Saturday 2.—A very fair morning, the wind south. We are taking coach for Holyhead, where I hope to embark this evening. I wish you a happy new year. God Almighty preserve you and all yours."

*Ferries between Anglesey and Carnarvonshire.*

There are five ferries between Anglesey and Carnarvonshire\*—viz., Aber Menai, at the West end of the straits of that name; Tal y Foel, opposite Carnarvon; Moel y Donn, half way between Carnarvon and Bangor; Garth (which is not a horse ferry), near Bangor; and Beaumaris Ferry. After crossing the latter, the passenger proceeding to Conway has about four or five miles of sand to go over, which is by no means safe in dark, misty weather, when the traveller is unable to perceive the land or the point to which he wishes to proceed; in such cases there have been instances of persons being bewildered and wandering about until they were surrounded by the tide; but, upon the whole, very few accidents happen in crossing any ferries. It was on the fifth of December (Carnarvon fair), 1785, that the Tal y Foel ferry boat was lost, and only one person, one Hugh William, of Aberffraw, escaped out of the whole number. And this catastrophe may be attributed in a great measure to the rashness and imprudence of the ferrymen, who ventured out about ten o'clock at night, and it

\* There were six; one of which, Porth Aethwy, has been superseded by the bridge.



being dark and stormy, and the tide ebbing, the boat in consequence struck on a sand bank in the middle of the channel.

Beaumaris Ferry was granted to the corporation by charter, in the 4th year of Queen Elizabeth. There is an order extant from Edward II. to Robert Power, Chamberlain of North Wales, to inspect into the state of the boat, which was then out of repair, and if it should be found worth repairing, that this should be done, or if not, a new one to be built at the expense of Government. It appears that the inhabitants of Beaumaris paid annually for the privilege of a ferry thirty shillings into the Exchequer, but by the above order it seems that the king was to find the boat.

1312.—Anno 12, Edward II.—The manors of Rhossir (Newborough), County of Anglesey, Dolben Maen and Panychain, in Eifionydd, and the Commot of Menai, in Anglesey, valued at 170*l.* per annum, were granted for the support of John, son of Edward II. and his wife Eleonor. These were leased 5 Edward III. to William de Pillaston, the king's valet, at an increase of 15*s.* 4*d.*, having before been granted as pin-money to Isabella, Queen of England.—*Tower Records.*

In Llanfair yn Nghornwy church, Anglesey, on the north chancel wall, there is a monument to the memory of Sir Hugh Williams, Bart., grandfather of Sir Richard Williams Bulkeley, Bart., the inscription is as follows :—

“ Under the communion table are interred the remains of Sir Hugh Williams, Bart., descended from the ancient family of the Williamses of Penrhyn and Marle, in the County of Carnarvon, being the eighth baron on whom that title devolved in succession. He entered young into the military service of his king and country, and was promoted to the rank of Lieutenant-colonel of the 83*d* regiment of foot. He died August 19, 1794, aged 76. Sir Robert Williams, Bart., inscribes this stone in memory of his father, whom he loved and revered. In affectionate remembrance also of his eldest sister, Anne Jane Williams, who died at Bath, Jan. 4, 1801, aged 39, and was buried in the Abbey Church, in that city.”

In the same church, on the south side of the chancel window :—

“ Here lies the body of Emma, Lady Viscountess Bulkeley, daughter and heiress of Thomas Rowlands, of Nant, in Carnarvonshire, Esq., and of Ellen Caerey, in this parish. She was first married to James, Lord Viscount Bulkeley, and after his death to Sir Hugh Williams, Bart., who, out of gratitude to her memory, and as a token of his affection, has caused this monument to be erected. She died the 18th of August, 1770, aged 43. Her ladyship had by Lord

Viscount Bulkeley two daughters, who died young, and the present Lord Viscount Bulkeley. By Sir Hugh Williams, Bart., she had two sons and two daughters."

On the floor, within the communion rails, in the same church:—

"Here lieth, expecting a happy resurrection the body of Ellen, wife of Thomas Rowlands, of Cayrey, Esq., and daughter of William Roberts, Esq., and Emma his wife, who died April 10th, 1729, aged 32 years and 4 months."

In the same church, on the east wall, north side of the communion table:—

"In memory of William Roberts, of Cayrey, Esq., a person deservedly beloved by all that really knew him. He was a loving husband, even to fondness; a tender parent, a true friend, a good neighbour, a kind master. He was a man of extensive charity; of a merciful and forgiving temper; and in all his dealings exactly just. To complete his character, he was not only punctual in his private and family devotions, but a constant attendant on the public service of the church and guest at the Lord's table. Having thus performed his duty to God and men, and finished all the real business of life, he was permitted to change this world for a better on the 7th February, in the 36th year of his age, and of our Lord 1715, very much lamented, but by none more so than by his disconsolate relict, who caused this monument to be erected to the memory of one of the best of husbands. He married Emma, the daughter and heiress of David Williams, of Glan Alaw, Esq., by whom he left one daughter, named Ellen."

*Cynneddfau amryw barthau o Gymru.*

Gwnawd yag Wynedd foesaidd eiriau,

A gwyr a mawr fwriadau,

A phen bonedd tir Môn, a doethion achreiriau.

Bishop Bailey bought Gorawen, in the parish of Caer Rhun. He married first Anne, daughter and heiress of Sir Henry Bagnall, of Llwyn y Moel, Anglesey, which, when rebuilt, was called Plas Newydd.

Sir Nicholas Bagnall, Knight, Marshal of Queen Elizabeth's army in Ireland, acquired this property by his marriage with Ellen, daughter and heiress of Edward Griffith, Esq., a branch of the house of Penrhyn.

The bishop's grandson, Sir Edward Bailey, was created a baronet of Ireland, 1730, in which kingdom the family has the large property of the Bagnalls.

His son, Sir George Nicholas, was in Parliament for Anglesey, in

the time of George the Second, and married Caroline, daughter and heiress of Thomas Paget, Esq., and eventually of Henry Paget, Earl of Uxbridge, on whose death, unmarried, Henry Bayley, the eldest son of this match, assumed the name and arms of Paget, and in right of his mother succeeded to the Barony of Paget, and in 1784 the revived title of Uxbridge was given to him. In 1767 he married Miss Champagne, daughter of the Dean of Clanmacnois, in Ireland, and by her had the Marquis of Anglesey, and several other children.

William ap Gwilym, ap Gruffydd, of Penrhyn, purchased Llwyn y Moel (now Plas Newydd), about 1475, of Llewelyn, ap Hwlwyn, ap Dafydd, ap Evan Wyddel, and Griffith ap Rowland, ap Robert, ap William, ap Gwilym, his great grandson, sold or mortgaged it to Henry Bagnall, about 1575.

Llwydiarth, between Amlwch and Llanerch y Medd, but in Amlwch parish, Carved ap Alaw, ap Greddf, ap Cwnws, ap Cyhelyn Xnad (Gwehelith Tir Cyhelin), who owned the greatest part of the commot, which appears by the Extent or Old Rent Roll of the commot, for Tegerin paid 17*l.* out of the whole rent of the commot, which was 22*l.* 4*s.*

David's second son had Llys Dulas; John had Madyn Dyswy and Garddwr; Evan had Bod Bdnfyed; William had Llys Arthur, in Brynllŷs. Llwydiarth estate, before Gavelkend, was reported to be 1,500*l.* per annum. Margaret, daughter of David Llwyd, ap David Llwyd, ap David Llwyd, ap Rhys Wynne, ap Dafydd, ap Dafydd, ap Rhys.—*From an old MS.*

Richard Prydderch, of Myfyrian, purchased Llan Idan house and estate, 1605; and his son Godfrey's daughter (Martha) married Pierce Lloyd, of Lligny, who sold it to the late Lord Uxbridge, who gave it to his nephew, Sir William Ireby, the late Lord Boston.

In Llan Drygan church yard, close to the church wall, on the south side, east end:—

" Reader, in me do thou thyself behold,  
Whilom full high, but now full low in mold.  
Bodychen's heir I was, my name was John,  
The second who that name fix'd upon.  
Credit, nor wealth, nor friends I did not lack,  
Here, dead and dust, now all do me forsake.  
The day draws on when God me hence shall raise,  
Amongst the chosen, his great name to praise."

*Inhabitants and Proprietors of the undermentioned Houses and Tenements.*

	Porthamel.	Bodowyr.	Plas Newydd.	Berw.
1300	Meredydd Ddu' ap Gronw.	Meredydd Ddu ap Gronw.	Meredydd Ddu.	Meredydd Ddu.
1325	Ditto.	Ditto.	Ditto.	Ditto.
1330	Cynvrig ap Meredydd.	Jeuau Wyddel, 2d son of Meredydd.	Evan Wyddel.	Evan Wyddel.
1375	Ditto.	Ditto.	Ditto.	Ditto.
1400	Meredydd ap Cynvrig.	Dafydd ap Jeuau Wyddel.	Dafydd ap Jeuau Wyddel.	Dafydd ap Jeuau Wyddel.
1425	Thomas ap Meredydd ap Cynvrig.	Llewelyn ap Dafydd ap Jeuau Wyddel.	Hwlcyn ap Dafydd ap Jeuau Wyddel.	Leolin ap Dafydd ap Jeuau Wyddel.
1450	Ditto.	Leoline ap Dafydd ap Jeuau Wyddel.	Leolyn ap Hwlcyn.	Ditto.
1475	Meredydd ap Thomas ap Meredydd.	Rhys ap Llewelyn ap Dafydd.	William ap Gwilym ap Griffith de Penrhyn, emit ses terrea et Domum bono.	Hwlcyn ap Llewelyn ap Dafydd.
1500	Richard ap Meredydd died without issue; Ellin, his sister, married William Bulkeley.	Howel ap Rhys ap Rhys ap Llewelyn.	Robert ap Griffith ap William, by Gwenllian.	Ithel ap Howel ap Llywelyn ap Dafydd.
1525	William Bulkeley, who married the daughter & heiress of Meredydd ap Thomas.	Rhys ap Howel ap Llewelyn.	Rowland Griffith ap Robert.	Hellen, daughter of Ithel ap Howel, who married John Holland.
1550	Rowland Bulkeley, ap William and Hellen.	Meredydd ap Rhys ap Howel.	Rowland and Morris Griffith, his heir.	Owen Holland.
1575	Richard Bulkeley.	Rowland ap Meredydd ap Rhys.	Maurice Griffith, who mortgaged his lands to Henry Bagnal.	Edward Holland.
1600	Rowland Bulkeley.	Jasper Price, Vicar of Llan Idan.	Arthur Bagnal.	Owen Holland.
1625	William Bulkeley.	Henry Price.	Nicholas Bagnal.	Thomas Holland.
1650	Rowland Bulkeley, Richard Bulkeley.	Edward Price.	Nicholas Bagnal.	Owen Holland.
1675	Francis Bulkeley.	Anne and Mary Price, sisters.	Nicholas Bagnal.	Thomas Holland.
1700	Ditto.	Henry Price Fitzgerald.	Nicholas Bagnal.	Thomas Holland.

*Inhabitants and Proprietors of the undermentioned Houses and Tenements.*

	Plas Gwynn.	Mossoglen.	Plas Coch.	-Myfyrion.
1300	Meredydd Ddu.	Gwrgeneu ap Jorwerth.	Gwyn ap Jorwerth ap Cadwgan.	Leolin. ap Jorwerth ap Cadwgan.
1325	Ditto.	Gwrgeneu ap Gwrgeneu.	Howel ap Gwyn ap Jorwerth.	Jorwerth ap Leolin ap Jorwerth.
1350	Evan Wyddel.	Ditto.	Ditto.	Jorwerth Fychan ap Jorwerth ap Llywelyn.
1375	Ditto.	Griffith ap Gwrgeneu.	Evan ap Howel ap Gwynn.	Ditto.
1400	Dafydd ap Jeuan Wyddel.	Gronw ap Gryffydd ap Gwrgeneu.	Madoc ap Jeuan ap Howel.	Wenllian ach Jorwerth Fychan married Evan ap Ednyfed.
1425	Hwlcyn ap Dafydd ap Jeuan Wyddel.	Ditto.	Evan ap Madoc ap Ieuan.	Dafydd ap Jeuan ap Ednyfed.
1450	Leolin ap Hwlcyn.	Dafydd ap Gronw ap Gryffydd ap Gwrgant.	Leoline ap Ieuan ap Madoc.	Ditto.
1475	William ap Gwilym ap Griffith of Penrhyn purchased these lands.	Matilda, daughter of David <i>alias</i> Mellt, ach Dafydd Rhys ap Llewelyn of Bodowyn.	Ditto.	Rhydderch ap Dafydd ap Jeuan.
1500	Robert Griffith ap William Griffith, of Penrhyn, by his second wife.	Hugh ap Rhys ap Howel.	Hugh ap Llewelyn ap Ieuan.	Ditto.
1525	Rowland Griffith, ap Robert.	Rhys Wynn ap Hugh ap Rhys.	Dafydd Llwyd ap Hugh ap Llewelyn.	Richard ap Rhydderch.
1550	Rowland Griffith and Maurice Griffith.	Hugh ap Rhys Wynn ap Rhys.	Ditto.	Ditto.
1575	Maurice Griffith.	Owen Wynn ap Hugh.	Hugh Hughes, Attorney-Gen. for North Wales.	Rhydderch ap Richard.
1600	Robert Griffith, who sold this house to Henry Rowland, Bishop of Bangor.	Hugh Gwynn.	Roger Hughes.	Richard Prydderch, Justice of Chester
1625	Henry Rowlands.	Elizabeth, daughter of Hugh, married Henry Qwen, of Bodoen.	Ditto.	Richard Prydderch bought Llan Idan.
1650	William Rowlands.	Ann, daughter and heiress of Henry Owen, married Sir Hugh Owen, of Bodoen.	Hugh Hughes ap Roger.	Godfrey Prydderch, Martha Prydderch.
1675	William Rowlands.	Hugh Owen, Bart., Arthur Owen, Bt.	Roger Hughes ap Hugh.	Martha married Pierce-Lloyd of Llwyn, and had a son Pierce Lloyd.
1700	Henry Rowlands.	Arthur Owen.	Roger Hughes.	Pierce Lloyd.

*Inhabitants and Proprietors of the undermentioned Houses, and Tenements.*

	Sychnant Ucha Llan Eden.	Bodlew.	Sychnant Issa, or Tyddyn Caesar.	Brondeg.
1300	Philip ap Jorwerth ap Cadwgan.	.....	Philip ap Jorwerth ap Cadwgan.	Gwrgene ap Jor- werth.
1325	Mados ap Philip ap Jorwerth.	.....	Madoc ap Philip ap Jorwerth.	Gwrgen ap Gwr- gene.
1350	Leoline ap Madoc ap Philip.	.....	Leoline ap Madoc ap Philip.	Gwrgen ap Gwr- geneu.
1375	Dafydd Githin ap Llywelyn ap Madoc	.....	David Gethin ap Llewelyn.	Gruffydd ap Gwr- gen.
1400	Leoline ap Dafydd Gethin.	Robin ap Griffith of Cochwillan, who bought this place.	David Gethin ap Llewelyn, and Llewelyn ap David	Ditto.
1425	Theodori ap Llew- elyn ap Dafydd Gethin.	Robin ap Griffith ap Gwilym, and his son Griffith.	Tudur ap Llewelyn ap David Gethin.	Cwnws ap Gruffydd.
1450	Theodori ap Llyw- elyn.	William ap Griffith ap Robin.	Ditto.	Dafydd ap Cwnws.
1475	Howel ap Theodori (or Tudur) ap Llewelyn.	Ditto.	David Llywd ap Tudur ap Llew- elyn.	Meirig ap Llewelyn ap Hwilym bought these lands.
1500	Howel ap Tudur ap Llewelyn.	Ditto.	Ditto.	Owen ap Meirig of Bodoen, Esq.
1525	John ap Howel ap Tudur.	Wm. Williams, of Cochwillan.	John Lloyd ap Da- vid ap Tudur.	Ditto.
1550	William ap John ap Howel.	John Williams, of Bodlew.	David Lloyd of Hen Blas, Bard.	Lewis, youngest son of Owen ap Meirig
1575	John ap William John, and from his mother called John Wynn.	William Williams, of Bodlew.	David Lloyd.	Lewis Owen ap Meirig.
1600	John ap William John, or John Wynn, and his son Evan.	Thomas Williams.	Owen Lloyd, of Hen Blas.	William Owen ap Lewis Owen.
1625	Evan Wynn, who married Martha Meredydd of Car- reg Wydrin.	William Williams, married daughter of Wern, in Arfon.	Ditto.	Lewis Owen, Wil- liam Owen.
1650	John Wynn ap Evan left this house by will to John Ed- wards, Clericus.	Thomas Williams ap William.	Anne Lloyd, niece of Owen Lloyd, married Bishop Morgan.	Anne Owen, ferch of Lewis, married Hugh Owen, of Bodoen, and left him this house.
1675	John Edwards, and Abigail and Janet his daughters, co- heireses.	Catherine, daughter of Wm. Thomas, married Rev. John Ellis, D.D.	William Morgan son of Anne.	Hugh Owen.
1700	William Beid, who married Abigail.	Catherine Ellis, and her son, Thomas Ellis, of Hymmllyn.	William Morgan.	Arthur Owen.

*Inhabitants and Proprietors of the undermentioned Houses and Tenements.*

	Quirt & Bryncelli.	Rhospothan.	Bodior.	Carreg Wydryn.
1300	Meredith ap Adda ap Jorwerth.	David ap Cadwgan ap Llowarch ap Bran.	Cynric ap Jorwerth.	Jorwerth Vychap, o'r Gelli Wydryn.
1325	Evan ap Meredydd ap Adda.	Madoc ap Dafydd ap Cadwgan.	Goronwy ap Cynvrig ap Jorwerth.	Eineon ap Jorwerth.
1350	Ditto.	Evan Llwyd ap Madoc.	Jorwerth ap Madoc ap Gronow.	Ditto.
1375	Goronow ap Evan ap Evan.	Ditto.	Evan ap Jorwerth ap Madoc.	Madoc ap Eineon ap Jorwerth.
1400	Ditto.	Ditto.	Ditto.	Lleuky, daughter of Madoc ap Eineon.
1425	Evan ap Gronw ap Evan.	Meredith ap Evan ap Madoc.	David ap Evan ap Jorwerth.	Tudur ap Llewelyn married Lleucu.
1450	Dicas ap Evan ap Gronw.	Evan ap Meredith ap Evan.	Ditto.	Meredydd ap Tudur ap Llewelyn.
1475	Howel ap Dicus ap Evan.	Ditto.	Deia ap David ap Evan.	Ditto.
1500	Ditto.	David ap Evan ap Meredydd.	Llewelyn ap Deia ap David.	Rhys ap Meredyth ap Tudur.
1525	Llewelyn ap Howel ap Dicas.	Thomas ap David ap Evan.	Evan ap Llewelyn ap Deia.	John ap Rhys ap Meredith.
1550	Rhys ap Llewelyn, who bought Quirt.	Helen ferch Thomas, who married Evan ap Rhys of Trefebion Meyric.	John ap Evan ap Llewelyn.	Ditto.
1575	William ap Rhys ap Llewelyn.	Rhys ap Evan ap Rhys.	Owen ap John ap Evan.	Meredith ap John ap Rhys ap Meredith.
1600	Thomas Williams, of Quirt.	Rhys ap Evan.	John Owen.	Thomas ap Meredith ap John ap Meredith.
1625	William Thomas.	John ap Rhys ap Evan.	Owen Owens.	Ditto.
1650	Thomas Williams & his son Rhys.	Rice Jones. John Price.	Ditto.	Maurice ap Thomas ap Meredith.
1675	Thomas Williams.	John Price.	John Owen.	Lucy Meredydd married William Lloyd of Llanddrygan.
1700	Ditto.	Maria Price, daughter of Price, married Edw. Evans.	Ditto.	Her sister Janet Lloyd.

*Inhabitants and Proprietors of the undermentioned Houses and Tenements.*

	Tre Gernedd.	Tre Gaian Arddreiniog.	Bryn Gwallan.	Sybylltir.
1800	Sir Gruffydd Llwyd.	Tudur Hen ap Gt. now, obiit 1313.	Eineon Feol, o Bryn Gwallaneg.	.....
1325	Morvydd ap Griffith married to Madoc of Gloddaith.	Goronow ap Tudur, obiit 1331.	Adda ap Eineon Feol.	.....
1350	Griffith ap Madoc Gloddaith.	Tudur ap Gronw, obiit 1367.	Jorwerth ap Adda ap Eineon Feol.	Llewelyn Pychan ap Llewelyn, of Sybylltir.
1375	Ditto.	Rhys ap Tudur ap Gronw, obiit 1412.	Ditto.	Madoc ap Llewelyn.
1400	Rhys ap Gruffydd ap Madoc.	Gwerful, daughter of Rhys ap Tudur, married Madoc ap Evan ap Eineon of Penarth.	Evan ap Jorwerth ap Adda.	Angarad, daughter of Madoc, married Llewelyn ap Evan. This Llewelyn was son of Evan ap Gronw ap David ap Gronw ap Llewelyn ap Caswallon ap Howel ap Owen Gwynedd.
1425	Gruffydd ap Rhys ap Gruffydd.	Madoc ap Evan, of Penarth.	Jolyn ap Evan ap Jorwerth.	Llewelyn ap Evan.
1450	Margaret, daughter of Griffith married to Howel ap Evan of Mostyn.	Howel ap Madoc ap Evan.	Ditto.	William ap Llewelyn ap Evan.
1475	Howel ap Evan Pychan, of Mostyn.	Ditto.	William ap Jolyn.	Rhys ap William ap Llewelyn.
1500	Richard ap Howel ap Evan.	Rhys ap Howel, ap Madoc, of Tre-gaiau.	Evan ap William, of Chwelen Issa.	Ditto.
1525	Thomas ap Richard ap Howel, alias Thomas Mostyn.	Rhydderch ap Rhys ap Howel.	William ap Evan.	Ditto.
1550	Thomas Mostyn.	Ditto.	Evan ap William.	William ap Rhys ap William.
1575	Roger Mostyn.	John Prydderch.	William ap William.	Rhys Llwyd ap William.
1600	Thomas Mostyn.	John Prydderch.	Ditto.	David Llwyd ap Rhys.
1625	Sir Roger Mostyn, Bart.	John Prydderch.	John Williams.	John Llwyd ap David.
1650	Roger Mostyn.	John Prydderch.	Hugh Williams, Esq.	David Llwyd.
1675	Sir Thomas Mostyn, Bart.	John Prydderch.	John Williams, of Ty Fry.	David Lloyd, Rector of Llanryddlad.
1700	Roger Mostyn.	John Prydderch.	Ditto.	John Lloyd, <i>secat.</i>

Mae'r achau grau yn grych—drwy galydd

Iw gweled yn fynych,

Wrth adrodd ac wrth edrych,

Mae'r gwael yn deirys a'r gwych.

JOHN GRIFFITH, of Llan Ddgon.



*Newborough Charter.*

July 10, 1788.

DEAR JOHN,

I accidentally met with the following charter, and as you live at, and belong to the Borough of Tre'r Rhoshir, *q. v. s.* Rhos Fair, now called Newborough, it may give you some satisfaction, as it shows you the antiquities of its privileges. By an Act of Parliament, made anno 27. Hen. VIII., the twelve counties, and as many towns in Wales were impriviledged and summoned to send Members to Parliament. The first return for the Borough of the County of Anglesey was anno 33. of Henry VIII.; and the second, anno 1. Edward VI.; they were after that time limited to Beaumaris. In the reign of Henry VIII. Richard ap Rhydderch, of Myfyrian, Esq. was returned member for Newborough. In the reign of Edward VI. John ap Robert Lloyd, of Henblas, Esq. Henry VIII. was born anno 1491, and died 1547, and reigned 38 years. Edward VI., his son, by Jane Seymour, succeeded him, and reigned six years.

Your very humble servant,

O. OWENS, once your Curate.

To Mr. John Hughes, shopkeeper, &amp;c. Newborough.

The Borough of Newborough, Anglesea, claimed an allowance of liberties in the reign of Edward III.—*Harleian MS.*, No. 696. British Museum, Fol. 1076.—Anglesey.

The Burgesses of the Town of Newborough were summoned to the Lord the Prince of Wales.—Plea, by what warrant or claim the Town of Newborough is a free borough, and that they are free burgesses, and have a merchant guild, with house and all liberties, and free customs to free burgage appertaining, to wit, such as the free burgesses of Rothelan (Rhuddlan) have in their borough, viz., that the steward of the Manor of Rosfayre and the Comot of Meney for the time being, shall be the Mayor of that Borough, sworn as well to the Lord the Prince as to the same burgesses; and that they shall have election of two bailiffs out of themselves in every year, on the feast of St. Michael, to do those things which to the office of their Bailiwick appertain, in the same town; and to have their free prison of all trespasses there, except those which affect the loss of life or limb, and that if any of the said Burgesses shall be arraigned, accused, or judged for any transgression, they shall not be imprisoned so long as they shall be able to find sufficient bail to stand to the arraignment, and that the lands to the same borough adjoining may be diswarrened and disforested entirely, and that Jews in the same borough at any time

shall not dwell, and that no sheriff of ours in anywise shall intermeddle himself about the said burgesses of any pleas, complaints, or any other things or matters, to the aforesaid town appertaining, except pleas of the crown.

And if the *natives* of any person in the said town shall dwell and hold land in the same, and *be* in the aforesaid house, guild, lot and scot with the same burgesses for one year and one day, without objection thenceforwards by their Lord, they may not be reclaimed, but in the same town shall remain free, and have *soke* and *sake*, toll and theam, and infangthef, and that they shall be quit throughout the land of the Prince, and that they or their goods, wheresoever in the power of the Prince they may be found, shall not be arrested for any debt, of which they were not sureties or principal debtors, unless the debtors be of their community and power, having whereof from their debts in part or in the whole wherewith they may be able to make satisfaction, and the said burgesses to the creditors of the same debtors are deficient in justice, and of this it may reasonably be made to appear, and that for the transgression or forfeiture of their servants, their chattels or any of their goods in the hands of the same servants found, or elsewhere by them, the said servants placed, so long as they can call them their own they shall not lose.

And that if any of the said burgesses, within the land and power of the Prince, shall die, testate or intestate, neither the Lord the Prince nor his heirs their goods shall confiscate, but their heirs shall entirely have them, provided it is made to appear that they are the chattels of the same person deceased; provided, nevertheless, that of the said heirs sufficient knowledge or behoof is had; and that the same burgesses shall not be tried by any foreigners, upon any appeals suits, injuries, transgressions, crimes, claims and demands, on them imposed, or to be imposed in the County of Anglesey, and within the bank of Conway and Dee, but only to the burgesses aforesaid, unless they be of anything touching the commonalty of the borough aforesaid, and then in that case they shall be deduced according to the liberties approved and hitherto liberally used in the City of Hereford against the right and dignity of the Lord the Prince, &c.

And the aforesaid Burgesses come, and as to that which they above claim, that the aforesaid Town of Newborough is a free Borough and the men of the same Town are free burgesses, and that that they have a merchant guild with house, &c. They say that the Lord Edward late King of England, grandfather of the Lord the Prince of Wales, when he took into his hands the whole dominion of Wales by his letters patent granted to the Burgesses of the Town afore-

said who then were, the said liberties to have, to them and their heirs forever, which King the grandfather, &c. after he undertook the government of the Realm of England, inspecting the aforesaid letters, the same letters under the seal of England sealed did ratify grant and confirm. And they say that the Lord Edward King of England that now is, when he took the Principality of Wales into his own hands the aforesaid letters inspecting, the same letters patent did ratify, grant and confirm. And they proffer here in court the same letters of the king that now is, patent, which testify the premises, in these words:—

Edward by the grace of God King of England, Lord of Ireland, and Duke of Aquitaine (Diox Aquitanie), to whom all these presents shall come greeting. We have inspected the letters patent which the Lord Edward late King our father made to the Burgesses of the Town of Newborough, in Anglesey, in these words:—

“Edward by the grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all to whom these patent letters shall come greeting. We have inspected the Charter which before we undertook the government of our realm, whilst we were Prince of Wales we did make to the men of the Town of Newborough, in Anglesey, in these words:—Edward, of the Illustrious King of England's son, Prince of Wales, Earl of Chester, Poictieur, and Montreuil. To all to whom these present letters shall come greeting—Know ye that we have granted, and by this our Charter have confirmed to the men of our Town of Newborough in Anglesey, that that Town shall be in future a Free Borough, and that the men inhabiting the same Borough shall be free Burgesses, and that they shall have a Merchant Guild with house and with all liberties, and free custom to Free Boroughs appertaining, as our Burgesses of Ruthlan have in their Borough, therefore we will and firmly enjoin for us and our heirs, that the aforesaid Town shall be a Free Borough, and that the men inhabiting the same Borough shall be Free Burgesses; and that they shall have a Merchant Guild with house, and with all liberties and free customs to Free Boroughs appertaining, such as our Free Burgesses of Rothelan have within their Borough as is aforesaid, these being Witnesses:—The Venerable Father Anthony, Bishop of Durham; the Lord John of Brittany, our kinsman; Robert de Clifford, Peter de Mourseley, John de Havering, Roger Brabazon, William Inge, and others.

“Given by our hand at Durham, the 3d day of May, in the thirty-first year of the reign of the King our father, and

we the concessions and confirmations esteeming right and proper : the same for us and our heirs, to our Burgesses of the said Borough of Newborough and their heirs and successors do grant and confirm ; as the *Charter aforesaid doth reasonably testify*. In witness whereof we have caused these our letters to be made patent. Witness myself at Westminster, the eighth day of December, in the fourth year of our reign."

And as to all the other liberties above by the same claimed ; they say that the aforesaid Lord Edward, formerly King of England and grandfather, &c. by his aforesaid letters patent granted to them liberties by general words, in his aforesaid letters contained, viz., by that he granted to them Merchant Guild with house and all liberties and free customs to Free Boroughs appertaining,—viz. such as his Burgesses of Rothelan (Rhuddlan) in their Borough, for that the said Burgesses of Rothelan have all these liberties of the gift and grant of their Lord Edward, formerly King of England, grandfather of the Lord the Prince that now is, by his Charter to them thereupon made ; and they say that the aforesaid Lord Edward King of England that now is, the same letter patent of King Edward his grandfather, inspecting the same, by his letters patent under his Great Seal of England, did exemplify and prefer here the same letters of exemplification, in these words :—

"Edward, by the Grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all to whom these present letters shall come greeting. It appears to us by the inspection of the Rolls of Chancery of the Lord Edward formerly King of England and our grandfather, that the same our grandfather made his Charter in these words :—

"Edward, by the Grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to his Archbishops, Abbots, Priors, Earls, Barons, Justices, Sheriffs, Prepositors, Ministers, and all his Bailiffs and faithful People, greeting :—Know ye that we do will and grant for us and our heirs, that our Town of Rothelan (Rhuddlan) in future shall be a Free Borough, and our men of the same Town shall be Free Burgesses ; and that the Constable of our Castle of Rothelan for the time being shall be Mayor of that Borough ; sworn as well to us as the same Burgesses,—who first, the aforesaid oath being taken of preserving our rights, to the same Burgesses he shall swear upon the sacred Gospels of God that he the liberties to the said Burgesses, by us granted, will preserve and faithfully do those things which to the office of Mayor appertain, in the same Borough. We

do grant also that the same Burgesses in every year on the Feast of St. Michael, two Bailiffs fit and sufficient shall from themselves elect, and to the said Constable as to their Mayor shall present, who in presence of the said Mayor and Burgesses shall swear, that their office of Bailiff faithfully they will do and execute. We will also and do grant that the said Burgesses shall have their free prison in the Borough aforesaid, of all transgressions there; except cases of life and limbs, in which cases all Burgesses as well as others shall be imprisoned in our Castle there. Nevertheless, if any of the said Burgesses shall be arraigned, accused or judged upon any transgression, in the like cases we will that on that occasion they shall be imprisoned until they shall find good and sufficient manucaption, to stand the accusation before our Chief Justice or other our Justices for this deputed. We grant moreover to the same Burgesses that all the lands to the same Borough now assigned shall be entirely diswarrened and disforested, and that Jews in the same Borough at any time shall not tarry. We grant also for us and our heirs to the same Burgesses the liberties underwritten,—viz., that no Sheriff of ours in anywise shall intermeddle himself as to them of any plea or plaint, or complaint or hinderance, or of any other thing to the aforesaid Town appertaining; saving nevertheless to the said heirs, the pleas of our crown as is aforesaid, and that they shall have Merchant Guild with house and other customs and liberties to that Guild appertaining, so that no one who is not of that Guild shall make any merchandize in the said Town, unless with the will of the Burgesses aforesaid. We grant also to the same, that if any native of any one in the aforesaid Town shall remain in and hold land in the same and be in the aforesaid Guild, and have house and lot and scot with our same Burgesses for one year and one day, without claim, thenceforward they shall not be reclaimed by their Lord, but in the same Town shall remain free. Moreover we do grant to our same Burgesses that they shall have *soke and sake*, toll and theam and infangthef, and they shall be quit through our whole land of toll, lastage, passage, murrage, pontage and stillage, and of Dane geld, and all other customs and exactions through our whole power, as well in England as in all other our lands, and that they or their goods, in whatever place in our land or power found, shall not be arrested for any debt of which they are not bondsmen or principal debtors; unless perchance the same debtors are of their community or power, having whereof for their debts, they may in the whole or in part make satisfaction; and that our said Burgesses to the creditors of the same

debtors, *and sufficient in justice*, and of this it may reasonably be made to appear, and that the same our Burgesses for the transgression or forfeiture of their servants, their chattels and goods in their hands found, or anywhere by the same servants deposited, provided they can sufficiently prove them theirs, they shall not lose; and also if that the same Burgesses shall, any of them, within our land and power die or decease intestate, We, our heirs, their goods will not cause to be confiscated, but their heirs shall have the same entirely, so that they shew the said chattels of the said deceased to have been theirs, provided that of the said heirs sufficient knowledge or belief be had, and that our aforesaid Burgesses shall not be convicted by any foreigners upon any appeals, complaints, injuries, transgressions, crimes and claims on them imposed or to be imposed within the County of Flint, and within the banks of Conway and Dee, but only by our Burgesses aforesaid, unless of anything touching the commonalty of the Town aforesaid, and then in that case they shall be decided according to the liberties approved and hitherto reasonably used in our City of Hereford; wherefore we will and firmly enjoin for us and our heirs, that our Town of Rothelan in future shall be a Free Borough, and our men of the same Town shall be Free Burgesses, and that the Constable of our Castle of Ruthelan for the time being shall be Mayor of that Borough, sworn as well to us as the same Burgesses, who, first the oath being taken of preserving our right, to the same Burgesses shall swear upon the sacred Gospels of God that he the liberties to the said Burgesses by us granted shall preserve, and faithfully cause things to be done which to the office of Mayor do appertain in the same Borough. We do grant also that the same Burgesses in every year at the Feast of St. Michael, two fit and sufficient Bailiffs of themselves shall choose, and to the said Constable as to their Mayor shall present, and who in the presence of the said Mayor and Burgesses shall swear that the office of Bailiff they will do and execute. We will also and do grant that the said Burgesses shall have their free prison in the Borough aforesaid of all transgressions there, except cases of life and limbs, in which cases all, as well Burgesses as others, shall be imprisoned in our Castle there; nevertheless if any of the said Burgesses shall be arraigned, accused, or adjudged upon any transgression in the like, we will that on that occasion they shall be imprisoned until they find good and sufficient manucaption to stand thereupon to the trial before our Chief Justice, or other our Justices deputed thereunto. We grant moreover to the same Burgesses, that all lands to the same Borough assigned, shall be

diswarrened and disforested altogether; and that Jews in the same Borough at any time shall not dwell. We will also and grant for us and our heirs, that the aforesaid Burgesses shall have altogether liberties and free customs above expressed, well and peaceably, without hindrance or impediment of us or our heirs, our Justices, Sheriffs, and other our Bailiffs or Ministers, whatsoever, for ever, as is aforesaid. These being witnesses :—The Venerable Father Robert, Bishop of Bath and Wells, our Chancellor; Thomas de Clare, Richard de Burgh, Richard de Bras, Reginald de Grey, Nicholas de Segrave, Peter de Champment, John de Montalt, and others.

“ Given by our hands at Flint, the 8th day of September, in the 12th year of our reign (A.D. 1284). And we the tenor of the Charter aforesaid have thought for certain causes to exemplify. In witness whereof we have caused these our letters to be made patent. Witness myself at Westminster, the 10th day of October, in the fourth year of our reign; and by that Warrant they claim the liberties aforesaid. And John de Delves, who sues for the Lord the Prince, saith that in the last *Iter* of the Justices, held in North Wales, viz., on Thursday, the Feast of the Apostles Simon and Jude, in the eighth year of the reign of the Lord the King that now is, before Thomas de Aldon and his associates Justices, then there itinerate, the Burgesses of the Town aforesaid, then did not claim the aforesaid liberties, wherefore for that non-claim he demands that all the liberties aforesaid should be taken into the hands of the Lord the Prince, and the aforesaid Burgesses, *do not gaining it*, therefore let the liberties aforesaid be taken into the hands of the Lord the Prince, and upon this the same Burgesses demand the same liberties, Plevin; &c. and made fine to the Lord the Prince, for having the same again by six shillings and sixpence; by pledges, Madoc Gloddeth (Glotheth in the MS.) and Madoc ap David, whereby those liberties were re-delivered, and upon this the same John who sues on demand that the aforesaid Burgesses do shew and deliver to the court, what and what manner of profit, they claim by the aforesaid general words, &c. say that by the aforesaid grant of free prison, &c.”

The pleadings then go on at great length to explain the meaning of the terms used in such pleas, and the demand made. These explanations take up much more space than we can afford, without containing sufficient interest to make up for it.

*Assessment of the 9,000*l.* Commutation Money, paid by the Inhabitants of Anglesey, in Oliver Cromwell's time.*

	£	s.	d.
Lord Bulkeley, and his son, Col. Bulkeley	1,000	0	0
Mr. Hugh Owen	700	0	0
Mr. Owen Wood	500	0	0
Dr. Whyte	1,000	0	0
Mr. Bold, and his nephew, Mr. Bold	500	0	0
Mr. Pierce Lloyd	500	0	0
Mr. O. Holland	200	0	0
Capt. W. Williams, Trefarthan	50	0	0
John Owen, Maethlu	50	0	0
William Owen, Trefeilier	50	0	0
Lewis Lloyd, Capt. of Menai	60	0	0
Harry Lloyd, Penhenllys, Capt. of Tirdaethay	16	0	0
Henry Davies, Capt. of Twrcelyn	50	0	0
Richard Bodychan, Girt	80	0	0
Henry Owen, Mossoglen	50	0	0
David Williams	50	0	0
Mr. John Bodwel, at Mr. Thelwall	600	0	0
Mr. John Wynn, Chwaen	50	0	0
Mr. Richard Prytherch, and his son	50	0	0
Mayor Pughe	20	0	0
Mr. William Bulkeley, Coed Ana (first 230 <i>l.</i> )	500	0	0
Goods, arms, and ammunition, &c. delivered in at Beaumaris Castle, June 16, 1646, delivered up to the Cromwellians by Sir Richard Bulkeley. Value soldiers' wages, per diem, 10 <i>d.</i> ; per mensim, 1 <i>l.</i> 5 <i>s.</i> ; per annum, 15 <i>l.</i>	330	3	4

THOMAS WILLIAMS, Collector.

But out of every one's pay there was a proportionable deduction for letters, &c., and the gratifying of itinerant preachers who used to come from Carnarvonshire, Denbighshire, Montgomeryshire, and other places.



*Copy of a Letter from Major-General Jones, one of the leading men in Oliver Cromwell's forces, to Captain Wray, Lieutenant of Beaumaris Castle.*

CAPTAYNE WRAY,

I had no time by the last post to write unto you as touching the two men you mention to be continued in prison for stealing the leads of the Castle. I have advised with the Advocate-General, and he tells me they cannot be tried by martial law, without being sent up hither with witnesses; so that the way to proceed against them is putting them out of the list, and then cause them to be indicted and proceeded against at the sessions, and likewise those that bought the lead of them. But if you conceive them to be penitent, and there is any hope of their reducement to a civil life, you may let them return to their duty and continue the list upon their good behaviour, and forbear further proceedings against them. This I leave to your discretion. I intend to allow Edward Gregory for his encouragement to remain in the garrison, 10*l.* per annum, to be paid him quarterly, and the first 50*s.* to be paid him now in May, which I intreat you to pay him. I understand likewise that there be some few people in your town that meet often together to seek the Lord, and to improve each other in the knowledge and fear of God. I would have you to pay them 50*s.*, to be by them at their meeting distributed as they shall judge fit, either for the relief of their poor or otherwise, as shall be most conducive to the advancement of that good practice. I would have you likewise to pay to the hands of Cornet Jeffrey Parry, who dwells near Pwllheli, in Caernarvonshire, 5*l.*, which is to be distributed by him and those that walk in the fellowship of the Gospel in that county, in such a way as may be most for the encouragement of such as carry on the work of the Gospel there, whether it be by relieving their poor or otherwise; and 20*l.* more I would have you to pay unto such persons as shall come for it, and appointed to receive it by a note under Mr. Morgan Lloyd's hand, which is intended for the like use in other places where there is need. There will be as I take it 12*l.* remaining in your hands, besides the two men's pay, which I leave with you, till things be better settled or an opportunity given me to come to visit the garrison. I have no more to trouble you, your assured friend,

April 28, 1657.

JOHN JONES.

N.B.—J. Jones succeeded Courtney in the governorship of Beau-

maris Castle, after the death of General Mytton. Jones was also succeeded by Sir John Carter, of Cymel (Kimmel), in Denbighshire, by commission from General Monk. Jones was a native of Merionethshire, and was born at a farm house called Maes y Garnedd, between Harlech and Barmouth. He was sent up to London to be settled in some-trade, but was placed as a servant to a gentleman, and afterwards by some means got into some employment under Sir Thomas Middleton, Lord Mayor of London, with whom he lived many years. At the beginning of the war he sided with the rebels, and had a captain's place of foot for his first post, and his factious spirit recommending him to Cromwell's party, he was made a Member of Parliament, and an instrument in all his plots and treasons against the king, for a reward of which service he was raised through several successive employments, till he was made one of the commissioners of Parliament for the government of Ireland; and in this post he is said to have conducted himself in a most arbitrary and oppressive manner.

From the time of Sir Rowland Villeville, *alias* Brittainne, reputed base son of Henry VII., and Constable of Beaumaris Castle, the garrison was withdrawn till the year 1641, when Thomas Cheadle, Deputy to the Earl of Dorset, then Constable, put into it men and ammunition. In 1643 Thomas Bulkeley, Esq., soon after created Lord Bulkeley, succeeded. His son, Colonel Richard Bulkeley, and several gentlemen of the country, held it for the King till June, 1646, when it surrendered on honourable terms to General Mytton, who made Captain Evans his Deputy-Governor. In 1653 the annual expense of the garrison was 1,703*l*.

Colonel Carter before mentioned, who succeeded Jones, married Miss Holland, the heiress of Kinmael, and it was jocularly observed on the occasion that the Colonel had chosen the best bit of Holland in the country.

Kinmael had more anciently belonged to the Lloyds of the tribe of Marchudd; and it is recorded that one Alice Llwyd, the heiress of the place, and an old maid, left 20*s*. to her ghostly father, Sir John ap Ellis, the Parson of Cegidog (or St. George's), the neighbouring church.

*Extracts from the Trioedd, or Triades, relating to Mon, or Anglesey.*

67. Tair rhag ynys gysefin Yny's Prydain—Orc, Manaw a Gwyth (Isle of Wight); a gwedi hynny y torres y mor y tir onid aeth Môn yn ynys; ac yn unwedd Ynys Iorc a dorred, onid aeth yno liaws o

ynyspedd; a myned yn ynyspedd a wnaeth mannau eraill or Alban a thir Cymru.

65. Tair porthladd freiniawl Ynys Prydain—Porth Ysgewin, yng Went; Porth Wygyr, yn Môn; a Phorth Wyddnaw, yng Haredigiawn.

43. Tri rheirn taleithawg Ynys Prydain—Cadell, Brenin Dinefwr; Anarawd, Brenin, Aberffraw; a Merfyn, Brenin Mathrafal; sef ei gelwid y tri thywysog taleithawg.

99. Tri defeidydd gosgordd Ynys Prydain—Colwyn, Defeidydd Gosgordd Bran ap Llyr Llediaith, yn Morganwg; Pabydd Moel, Defeidydd Gosgordd Tegerin, Llwyth Llwydiarth, yn Môn; a Gwesin, Defeidydd Gosgordd Goronwy ap Ednywain, Brenin Tegengl, yn Rhyfoniog; ac oi enw ef y gelwir gwesyn ar fugail defaid.

126. Tair talaith teyrnedd a ddodes Rodri Mawr yn Nghymru—Un, Dinefwr; ail, Aberffraw; trydydd, Mathrafal; a thywysog taleithiog ymhob un or tair talaith.

27. Tri huaillion teulu Ynys Prydain—Teulu Caswallawn Law Hir, a theulu Rhiwallon ap Uriene, a theulu Belyn o Llyn; sef ei gelwid felly am nad oedd na phen na theyrnedd arant, hyd y cerddai braint eu teuluoedd ai cyfoeth, cyt bei a holid o fewn y terynau hynny, namyn rhaith gwlad a chenedl.

101. Tri gwrddfeichiad Ynys Prydain—Cyntaf fu Pryderi ap Pwyll Pendaran Dyfed, a gedwis foch ei dad tra 'r ydoedd yn ennwn; ac yng Glynn Crewch, yn Emlyn, y cedwis ef hwynt. Ail, Coll ap Collfrewi a gedwis hwch Dallwran Dalben, a ddaeth yng Ngorddodwy, hyd yn Mhenryn Penwedig, yn Gherniw, ac yna myned yn y Môr; a'r lle y daethoedd i dir, Abertarogi, yng Went Isgoed; a Choll mab Collfrewi a'i law yn ei gwrych ffordd bynnag ydd elai, ai ar fôr ai ar dir; ac yn maes gwenith yn Gwent y dodwes dri gwenithen a thair gwenhynen, ac er hynny y mae goreu gwenity a mêl yng Went; ac o Went y cerddai hyd yn Nyfed, ac y dodwes ar heiddyn a phorchellan, ac er hynny goreu haidd a moch yn Nyfed, ac yn Llonio Llonwen y dodwes y rhai'n; gwedy hynny y cerddwys hyd yn Arfon, ac yn Llyn y dodwes ar y gronyn rhyg, ac er hynny goreu rhyg yn Llyn ac Eifionydd; ac ar ystlys Rhiw Gyferthwch y dodwes ar genau blaidd a chyw'r eryr, a rhoddi'r eryr a wnaeth efe i Frynach Wyddel, o Ddinas Apharaon, a'r blaidd a roddes efe i Fenwaed, Arglwydd Arllechwedd, a llawer o son sydd am flaidd Brynach ac eryr Menwaed; ac oddi yno myned hyd a Maen Du, yn Arfon, lle dodwes a'r genau cath, a Choll mab Collfrewi ai tefis yn Menai, a honno oedd y Gath Balwg a fu'n ormes Ynys Môn wedi hynny. Trydydd, Trystan ap Tallwch a gedwis foch March fab Meirchion, tra aethai yn gennad at Essyllt, i erchi oed

hi. Ac Arthur, a Marchell, a Chai, a Bedwyr, a fuant eill pedwar ar ymgais a chyrch, ac nis gallasant gael cymmaint ac un banw, nac o rodd nag o bryn, nag o dwyll nag o drais, nac o ledrad; sef achaws ei geiuid y Gwrddfeichiaid, am na's gellid nag ynnill na gortrech arnynt am un o'r moch a gedwynt; eithr eu dadfer a wnaent ar eu llawn gynnydd i'r rhai a'u pieuffynt.

It is greatly to be regretted that the Rev. H. Rowland's (author of *Mona Antiquæ*) *Antiquitates Parochiales* and his *Ideæ Agriculturæ* of this island has not been printed.

We shall for the present omit the pedigrees of many of the principal families in the island, as well as a history of the Druids, in order to avoid swelling this compilation to an inconvenient length, and we shall conclude with the late Rev. Gronow Owen's (that incomparable Welsh Bard) beautiful lines in commendation of his native Isle, written probably a short time before he bid an eternal adieu to the Cambrian shores, and sailed for America :—

#### CYWYDD ATTEB I HUW AP HUW.

Ond am Fon dirion deg  
 Gain dudwedd fam gwyndodeg.  
 Achos nid ôes i ochi,  
 Wlaed hael! o 'madael a mi.  
 Cerais fy ngwlad gainwlad gu,  
 Cerais, ond ofer caru!  
 Dilys Duw yw'n Didolydd;  
 Mawl iddo, a fynno fydd;  
 Dyweded ef, *Na'm didol*,  
 Gair o Nef a'm gyr yn ôl;  
 Disgwyl a da y'm dysger:  
 Yn araf a wnaf fy Nêr;  
 Da ddyfydd Duw i ddoſion,  
 Disgwyliad, na moded Môn;  
 Ac odid na cheiff gwedi  
 Gan Jôn Lewis Môn a mi,  
 Neu ddeuwr awen ddiell,  
 I ganu gwawd ugain gwell.  
 Lewis Môn a Goronwy,  
 Ni bu waeth gynt hebddynt hwy;  
 A dilys na raid alaeth  
 I Fon am ei meibion maeth,  
 Nac achos poen nac ochi  
 Na chwyn tra parhäoch chwi.

Brodir, gwnawd ynddi Brydydd  
Heb ganu ni bu, ni bydd.

Syllwch Feirdd o Gaswallon  
Law Hir, hyd ym Meilir Môn.  
Mae Gwalchmai erfai eurfawr?  
Ple mai Einion o Fon fawr?  
Mae Hywel \* ap Gwyddeles?  
Pen Prydydd, llwydd a lles;  
Pen milwr, pwy un moliant?  
Enwog wr, ac un o gant,  
Iawn genau Owen Gwynedd,  
Gwae'n gwlad, a fu, gweinio'i gledd.  
Bwy unfraint ar hen Benfras?  
Gwae fe fyw, ei lyw a las.  
Mae'r mab cryg, oedd fyg pan fu,  
Ab Gwilym, yn bygly?  
Dau gydgwys, gymmwys, gymmar,  
Un wedd ag ychen yn âr,  
Cafed yn Môn Dduon ddau.  
Un Robin † edlin odlau,  
A Gronwy ‡ gerddgar union,  
Brydydd o Ben Mynydd Môn.  
Mae Alaw? mae Caw? mae cant?  
Mae miloedd, mwy eu moliant?  
Pwy a rif dywod llifon?  
Pwy rydd i lawr wyr mawr Môn?  
Awenyddol iawn oeddynt  
Yn gynar, medd Ceisar || gynt.  
Adroddwch, mae'r Derwyddon,  
Urdd mawr, a fu yn harddu Môn?  
I'r bedd yr aethant o'r byd,  
Och, alar, heb ddychwelyd!  
Happus yw Môn a'i heppil,  
Ag o'r iawn had, gywrain hil.

Clywaf arial i'm calon,  
Am gwythi grym ynni Môn;  
Craffrym, fel cenllif cref-ffrwd,  
Uwch eigion, a'r fron yn frwd,  
Gorthaw donn, dig wrthyd wyf;  
Llifant, distewch tra llefwyf.

\* Hywel ap Owen Gwynedd.

† Robin Ddu.

‡ Gronw Ddu.

|| Cesar.

Clyw Fôn, na bo goelion gau,  
 Nag anair fyth o'm genau.  
 Gwiried Ior a egorwyf  
 Dan Nef, canys Dewin wyf:—  
 " Henffych well, Fôn, dirion dir,  
 Hyfrydwch, pob rhyw frodir;  
 Goludog ac ail Eden,  
 Dy sut neu Baradwys hên;  
 Gwiw-ddestl, y'th gynnysgaeddwyd,  
 Hoffder Duw Ner, a dyn wyd.  
 Mirain wyt, ym mysg moroedd,  
 A'r dwr yn gântur yt oedd.  
 Eistedd ar orsedd eursail  
 Yr wyd, ac ni welir d'ail;  
 Ac euraidd wyt bob goror,  
 Arglwyddes a meistress môr.  
 Gwrth y rhod trwod y traidd,  
 Ynysig unbenesaidd;  
 Nid oes hefyd byd a'i barn,  
 Gydweddd it Ynys Gadarn!  
 Am wychder, llawnder, a lles  
 Mwnai, ym mhob cwr o'th mynwes.  
 Dyffrynoedd, glynnoedd, glannau,  
 Pob peth, yn y toreth tau;  
 Bara a chaws, bir a chig,  
 Pysg, adar, pob pasgedig  
 Dy feichiog, ddeiliog ddolydd;  
 Ffrwythlon megis Saron sydd  
 A phrenau, dy ddyffrynoedd  
 Crwm lwyth, megis Carmel oedd!  
 Oh, mor dirion y Fôn fau!  
 Dillad dy ddiadellau!  
 Cneifion, dy dda gwynion, gant,  
 Llydain, a'th hardd ddilladant!  
 Dawnus wyt, dien ei sail,  
 Prydferth, heb neb rhyw adfail;  
 A thudweddd, bendith ydwyth,  
 Mawl dy Ner, aml ei dawn wyt;  
 Os ti a fawl Nefawl Ner,  
 Dilys y'th felus foler,  
 Dawnol fydd pawb o'th dynion,  
 A gwynfyd y myd yn Môn!

Dy Eglwyswyr deg, loywsaint,  
 A'th Leygion yn sywion saint,  
 Cryfion yn ffrwythau crefydd,  
 Fyddant, a diffuant fydd !  
 Yn lle malais, trais, traha,  
 Byddi'n llawn o bob dawn da ;  
 Pur-fydd, a chariad-perffaith,  
 Ffydd, yn lle cant mallehwant maith ;  
 Yn lle aflwydd tramgwydd trwch  
 Digon o bob rhyw degwch  
 Undeb, a phob rhyw iawnder,  
 Caru gogoneddu Nêr !  
 Dy enw fydd, da iawn fod,  
*Nef fechan*, y Naf uchod ;  
 " Rhifer di'n glodfawr hefyd  
 Ar gyhoedd, gan bobloedd byd.  
 Ac o ran maint, braint, a bri,  
*Rhyfeddod*, hir, a fyddi !"  
 Bellach f'ysbryd a ballawdd,  
 Mi'th archaf i Naf ai nawdd.  
 Gwilia rhag ofer-goelion  
 Rhagrith, er fy mendith, Môn ;  
 Poed it hedd pan orweddwyf  
 Ym mron llawr estron, lle'r wyf,  
 Gwaë fi, na chawn enwi nôd,  
 Ardd wen, i orwedd ynod.  
 Pan ganer trwmp Jôn, gwiw-nef,  
 Pan gasgler holl nifer Nef ;  
 Pan fo Môn ai thirionwch  
 O wres flam yn eirias fawch !  
 Ai thorrog, wythi arian,  
 Ai phlwm, ai dar, yn flam dân !  
 Pa les cael lloches o'r llaid,  
 Duw ranno dy i'r enaid ;  
 Gwiw gannaid dy gogoniant  
 Ynghaer y ser, ynghor sant ;  
 Ac yno yn llafar ganu  
 Eirian eu cerdd i'r Jôn cu.  
 Poed gwyr Môn a Goronwy  
 Heb allael ymadael mwy.  
 Cyduned a llefed lu,  
 Monwysion, Amen, Jesu !

INVESTIGATOR, the late Rev. P. B. Williams.

AWDL,  
AR  
DDINYSTR Y ROTHSAÏ CASTLE,

*Awst 17, 1831, ger Beaumaris.*

Wyllt wenwr hallt ei waneg,  
Llawn o dwyll yw ei wên deg;  
Llyfn iawn ydyw heddyw, heb  
Arw don ar hyd ei wyneb;  
Y don flin, erwin, orwyllt,  
Effro'i naws gyffroai'n wyllt,  
Nes ydoedd yn arswydaw  
Pob bron, llenwi pawb a braw,  
Sy heddyw, mewn naws addien,  
Yn lle cyffro, 'n gwisgo gwên.  
Och! ffalsder, digter y don,  
A'i dinystr ar feib dynion.

O'r waedd oedd ddoe ar weddi—o ganol  
Y gwynwawr, groch weilgi,  
Wyn fôr rhoes i niferi  
Wely llaith yn mol y lli!

Llon oeddynt, tybiynt gael taith,  
A mwyniant teg am unwaith,  
A gwel'd y llestri yn gwau  
Hyd wyneb gwyrddion donau;  
Heb ofni gwynt, heb ofn gwg,  
Na gwaelod môr na'i gilwg;  
Cael iach daith, gwib-daith, deg wedd,  
Drwy ganol rhandir Gwynedd,  
I ganfod teg wynfyd hon,  
A'i glwyswawr fryniau gleision;  
Tynu anadl, tan wenu,  
Heb flinder na'i doster du,  
Mewn iachus, haelionus le,  
Awyr bur hwyr a bore;



A chael cyn eu dychweliad  
Wel'd ceinïon gl'wysion ein gwlad :

A byw'n llawen ar ben bwrdd,  
Mordeithio, neu rodio'r ardd,  
Taith ddestl, heb dymhestl, heb dwrdd,  
I fynu hyd Fenai hardd.

Neu gerdded drwy'r coed gwyrddion,  
Lwyni heirdd, ar lanau hon  
I wrando ar gywreindeg  
Gerdd lon y cantorion teg,  
Sy'n plethawl, doniawl gyd wau  
Yn nganol y canghenau ;  
A rhodio llawer adeg  
Drwy'r Morfa \*, rodianfa deg ;

Lle i dawel ymneillduo—o boen,  
Twrf y byd a'i gyffro,  
Yr harddaf, hyfrydaf fro  
Is haulwen iw phreswyllo.

Niferi fydd o fawrion  
Yn llu yn tynu at hon.

Pigion enwog goludog y gwledydd,  
Erioed, a lanwant yr ardal lonydd.  
Yno cydwleddant yfant yn ufydd  
Awyr ei Menai, o'r môr ar mynydd,  
Ymlwybrant, rhodiant yn rhydd—drwy'r wlad dda  
Yn iach eu gwala yn mreichiau'u gilydd !

Er gweled harddfawr golofn  
Dra destl ein gwladwr di ofn,  
Drych rydd edrych ar hon  
A golwg draidd i galon,

Darluniad o'r elyniaeth—trywel oedd  
Yn Waterloo ddiffaeth,  
A'r distryw, ddistryw na ddaeth  
Un o'i ail ar ddynoliaeth !

\* Beaumaris.

Cofir trwm loesau rhwygiadau ergydion,  
 Mwg a niwl tramawr y magnelau trymion,  
 Mawrwyd garlamiad y meirch gorlymion,  
 Y drylliad ar fagad o arfogion ;  
 Ac aberth mawr, mawr Lew Môn—cael dyrnod  
 Nes tori'i aelod yn nistryw 'i alon !

Cestyll rhyfedd Gwynedd gain,  
 A'i chaerydd sydd dra chywrain.

A'r gadarn Bont grogedig—i fyned  
 Dros Fenai chwyddedig,  
 Heb ofyn dim,—heb ofn dig,  
 Rhuadwy'r môr berweddig.

Uchel-gamp i'r croch weilgi—yw syflyd  
 Ei saflawr na'i meini ;  
 Deil tra bo mawr larfawr li !  
 Uthr don yn rhuthro dani.

Yn lle'r cychod oedd yn bod, a'r badau  
 Y gan ddyrnod a rwygai'n ddarnau,  
 Wele drosglwyddiad rhad wrth bob rheidiau  
 O gyraedd dinystr y garw-wedd donau,  
 A bloeddiog groch gabledau—Parthweision,  
 A gwaedd eon eu dieffig weddïau !

A dynion a'u meirch danynt  
 Ar garlam, garlam drwy'r gwynt,  
 Nid ofnant y deifr dyfnion ;  
 Llonant pan y teithiant hon ;  
 Degau o gerbydau'r bôn  
 Uwch agwrdd ddyfngrych eigion,

Yn rhedeg yn rhyadwy—a chroesi  
 Echrysawl ryferthwy ;  
 O ! olwg, a fu olwg fwy  
 Nodedig a chlodadwy !

Mae twrf olwynion chwyrnion a charnan  
 Y meirch nerthawl, trinawl fel taranau ;

Cywirlwm ydynt y carlamiadau  
 Geir goruwch dannedd yr egr groch donau ;  
 Danynt yn y gwynt yn gwau—drwy ei phyrth  
 Wele lu enyrth yn hwyliaw o longau !

Llawer gwr fu'n llwyr gurio—yn ei bryd  
 Nes oedd bron diffygio,  
 Ddaeth i hon, hyfrydion fro  
 A rhôdd iachad llwyr iddo.

Rhydd ei thiroedd lleoedd llon  
 Deg olwg gwyd y galon,  
 Hyd drumiau hon ceir tremyn  
 Ar siriol wawr *seriaul* wyn ;  
 A gogarth fawr, freinfawr frig,  
 Graig o adail grogedig  
 Y cydiol greig fel cadwyn,  
 Gan y wlad o Gonwy i Lyn.

Eu banawg uchel benau—yn saethu  
 Yn syth i'r wybrenau ;  
 Y mae'n werth i'n gael mwynhau—gwildaith  
 I lwybro unwaith hydael ei brynau.

Bawb un ddull myn'd bob yn ddau  
 Hyd lenydd pysgod-lynau,  
 A sylwi ar risialwawr  
 Gloewddwfr glân a'i wiwan wawr ;  
 Dwr o'i yfed, yr afiach,  
 Gwan ei wedd, a ddwg yn iach ;  
 Lle mae'r pysg yn cymysg wau,  
 Mor lon mewn amryw lyniau.

A gweled gyda'u gilydd—ugeiniau  
 O agenawg greigydd,  
 A'r rhaiadr ar raiadr rydd.  
 Dwrw gwyllt drwy y gellydd.

Bistyllia ffyrstia'n dra ffrom,  
 Chwyrna wrth edrych arnom !

Cael rhoi gwib hyd grib y graig,  
 Iach aelgref, yr uchelgrraig,

Chwilio'i chau fwngloddiau glân,  
 A'i chelloedd yn wych allan;  
 Dringo'r Wyddfa gopa gwyn,  
 A chwarae ar ei choryn,  
 Lle'r nifwl gwmwl teg yw;  
 Cam i wlad cwmwl ydyw;  
 Ceir yma olygfa lon  
 Ar ddirfawr froydd Arfon:

Gwelir o'r cwr bwygilydd—i lawer  
 O luoedd o wledydd;  
 A'r haul mad, ar doriad dydd,  
 Yn agoryd ei gaerydd.

Ei der wyneb-pryd eirian,  
 Aur liw, wrth ddringo i'r lan,  
 A'i wrld yn ymlid y nos,  
 O'i ddorau yn ddiauos,

Ceir yno deimlo'r gwyn darth  
 Sydd heibiau'n nofiaw mewn nerth;  
 Chwalu bydd drawy'r uchel barth,  
 Uwch creigiau, uwch cynau certh.

Rhai ereill oedd am forwrio—o Loegr  
 I'w hên wlad i rodio,  
 Yr oeddynt drwyddynt am dro—ar frig ton  
 Yn llawn o galon hawdd gallwn goelio.

Cysuron, hen gofion gynt,  
 Yn ddiau'n mlaen a ddeuynt.

Oeddynt yn ymawyddu—am weled  
 Moelydd hawddgar Cymru,  
 Gwel'd rhiaint, gwel'd ceraint cu,  
 A gwyneb pawb yn gwenu;

Cofio'r gwyn ddyffryn a'r ddôl,  
 Y llenyrch heirdd meillionol,

Y fron wech, y glasfryn hardd,  
 Lle tyf blodau fathau fyrdd,

Y doreithiog enwog ardd,  
Lad ei gwawr—y deildy gwyrdd.

A'r diddan le roed iddynt  
Ochrawg wedd, i chwarae gynt,  
Yn rhyddion cyn cyrhaeddyd  
Tan bwys helyntion y byd;  
Oeddynt yn cofio addysg  
Tad a mam dinam a'u dysg;

A hallt alar yr holl deulu—y dydd  
Y deddynt o Gymru,  
A'r trymion ofidion fu  
Trwy'u henaid yn trywanu,

Cyn rhoi'n olau amlygiadau  
O'u bwriadau i fyn'd o'u brodir,  
A throi weithion, ar daith eon,  
Trwy y wendon i estrondir.

Anhawdd iawn, oedd yn ddinam,  
Dyweyd am hyn wrth dad a mam.

Troi draw ac wylaw o'r galon—yn rhwydd,  
Yr oeddynt ddeigr heilltion;  
A'u gruddiau teg, lliwdeg llon,  
Un ffunud a dwy ffynon.

Fel yr hwyliant colli tremynt  
Yno'r oeddynt arni'n raddol,  
A chaddug llwyd gorchuddiol—ar drumau  
Aeliau ei bryniau a niwl wybrenol.

O'i golwg, hi a gikodd,  
Y niwl tew, a'i law a'i tôdd.

Dysgwylent, tybient gael taith—a dychwel  
I'w gwlad iachus eilwaith;  
Heb baid, eu llygaid yn llaith,  
Am eu hardal drwy'u mordaith.

Rhoddi eu hyder yn bur ddioedi  
Yn yr agerddlong, y nofai'r gwyrddli,

Ac yna meddwl, meddwl am iddi  
 Rwygo'i wyn gesig a'u brigau'n gwysi,  
 A'u dwyn i'r lan ar hyd anwar li—heb  
 Ofn trychineb na môr yn trochioni.

Nid oedid, rhoddid yn rhyd,  
 Olew ar ei hechelydd;  
 Ffyrstio gwneud corff o eiriasdan,  
 A pharatoi 'i hoffer tân!

Yr agerdd yn dyrwygo—yn bybyr  
 Drwy'i bibell dan ruo;  
 Poeri'n wyllt, o'r pair wnai o  
 A chyffrowyllt groch ffrio.

Gwedi yn nghanol godwrdd,  
 I bawb ddyfod ar ei bwrdd;  
 Acw chwannog gychwynynt  
 Fawr lu hardd, i'r farwol hynt,  
 O Lynlleifiad, i'r wlad lon,  
 Diriondeg drwy y wendon;  
 Llwyth gwerthfawr o drysawr drud,  
 Anhefelydd—prif olud:  
 Heb feddwl, heb feddwl fawr  
 Am y drom ystorm dramawr,  
 A'r greulon, annhigion nos  
 Erwin oedd yn eu hares.

Yn ddir ydoedd ei rhodau—drwy agerdd  
 Yn dyrwygaw'r tonau,  
 Dyrchodd ei mwg yn derchan  
 Hyd y nen, yn dew, dan wau.

Hwythau y peroriaethwyr  
 Drwy ainc, rhoddent gaimc i'r gwyr,  
 Tybient y meiddient â'u mawl,  
 Yn ei chastell gorchestawl,  
 Herio'r môr, a'i rym mawrwyllt,  
 Ac eigion, y wendon wyllt.  
 Ond och! y garwsiom du  
 Ddeuai arnynt i ddyrnu,  
 Eu holl obaith ymaith ai,  
 Fel ia unnos diflanai;

Y môr ffruchwyllt, orwyllt wedd,  
A'i ddwr yn llawn cynddaredd,  
Twrw a dinystr ei donau  
A'u trem hyl yn cyd-drymhau.

Crych ferwai ymwrwygai y mawr eigion,  
Ewynai'i aflonydd donau'n flinïon,  
Unwedd a 'mwriawl fynyddau mawrion,  
Och! oedd ei grothawg, fawr chwydd hagr weithion  
Ymwylltai, taflai pob ton—hyd y sêr,  
Yn ei gorwyllter ei dagrau heilltion;

E ddeuai eilwaith yn nerthol ddyli!  
O entrych hoewnef gan wyllt drochioni,  
Nes rhwygo y safngerth, aelgerth weilgi  
Anferthawl, a'i ddreigiawl gynddeiriogi,  
Y llong yn mherfedd y lli—ymsiglodd  
A tharanodd pob peth ei thrueni.

Duw, arwr y gorddyfnderoedd,  
A'i enwog lais yn galw oedd  
Ei filoedd i ryfela;  
Ni welid pelydr haulwen  
Y ne'n ddu, bygddu uwch ben,  
Twrff corwynt, drowynt o draw,  
Yn yr awyr yn rhuaw.

Dan chwiban d'ai allan o'i 'stafellau,  
A heiriai fydoedd â'i gynhyrifiadau,  
A Duw a roddodd lacâd i raddau  
I ffrwyn gadwynog y ffyrnig donau;  
Rhuthrodd, fe ddyrnodd y ddau—sglyfaethgar  
Drwyu bâr anwar nes duo'r wybrenau!

A'r *Rothsay* hithau, ar hynt,  
I dir angau'n myn'd rhyngynt.

Weithiau i frig dig y don—y dringai  
Drwy angawl ymdrechion,  
Wedy'n lluchid, hyrddid hon  
I'r gwngus ferwawg eigion.

Ymrolodd drwy'r môr heli,—ac eilchwyl  
Golchai yntau drosti,

Ail ydoedd yn ei ch'ledi,  
I flewyn llesg o flaen lli !

Gwyibiai'r dyfnfor gefnfor gwyn  
Anfoddog fel hurt feddwyn,  
E lynai ei holwynion,  
Eu tro chwai, a dagai'r don.

Cryfder yr ager a'i waith,  
A'i hoffer yn ddieffaith ;  
Hi droe o'i phwynt yn dra phell,  
Dan ysgwyd ei hun asgell,  
Yna'n ol i hwn eilwaith,  
Yn erbyn y moryn maith,  
Nes syrthiai 'i lif, gefnlliff gwyn,  
Erch, aruthr ar ei choryn ;

Ysigwyd hi nes agor  
Ochrau ei muriau i'r môr.

Ac e lanwyd calonau—y dynion  
Ag ofn dinystr angau ;  
Gwel'd ei safn anferth, gerth gau  
Yn agor drwy'r gwanegau.

A'r llong ar y garwfor llaith,  
Myn'd waelach, waelach eilwaith.

Tra anhawdd dywedyd trueni—neu helynt  
Yr olwg oedd arni,  
Llu'n ubain llesain uwch lli  
Rhyfeddol bron ar foddi ;

Ac ereill yno'n gorwedd—yn gleision  
Mewn gwylofus dromwedd,  
A'u benaid mewn anhunedd  
Yn wael eu gwawr—gwelw'u gwedd.

Er i wyr amryw eiriol  
Yn daer, yn awr, am droi'n ol,  
Er gweled trwy argoelion  
Mai'u lle fyddai dyfrlle'r don,



Yn mlaen a'r llyw miledig,  
Drwy donau'r dyfnderaa dig!

Treiddio y'r oedd ei gabledau—raig  
Wrth regu'r elfenau;  
Creulon oedd ei galon gau  
At enwog llyw a tonau.

Ei forwyr yn llafurio—yn eon  
Mewn awydd cael glanio,  
A'r môr a'r gwynt trymwynt tro  
Annhirion yn eu herio.

Baeddent, ymdrechent yn drwm  
A mawr rwysg y môr a'i rym;  
Toddi mewn cyni bob cam  
A phoen dost heb ffynu dim.

Y ddryghin ffin affonydd  
Wedi dal, ar hyd y dydd,  
Nes oedd yr haul yn soddi  
I'w wely llaith—bol y lli!  
A hwythau druain weithion  
A llef hallt yn mhell o Fôn;  
Ac eirf dinystr cryf donau  
Wyneb certh, yn bywiocâu;  
A llawer uwch dyfnder du  
Yn llegach, bron llewygu;  
Y ser rhag trymder y tro  
O'u gwydd yn llwyr ymguddio  
Nid ellent, 'nawr, deallwn,  
Edrych yn yr hagrddrych hwn!  
Gwel'd grym angau llym gerllaw  
Mor aethus yn ymrithiaw—

Dan ysboncio, neidio'n wylt,  
Yn hir ar y don orwylt.

Hwy gyrrhaeddent yn wlybion eu gruddiau  
I le eu dinystr trwy lu o donau,  
Ymagorodd a rhuthrodd dwfn grothau  
Y dyfreed yn gannoedd o agenau;

Gwelid yn ddigon golau—ofn bedd llaith  
Drwy anobaith yn duo'r wynebau !

Ac ar hyn twrf gerwinawl—a glywid  
Nes oedd glewion nerthawl  
Yn syn, mewn dychryn di dawl  
Yn y man annymunawl.

Y llong ar draethell angau—yn gerwin  
Guro 'i hun yn ddrylliau,  
Ydoedd ei thrwm ddyrnodiau  
Gerwyn, fel daeargrynfâau.

Gan uban mewn gwan obaith—yn eu ffrwst  
Deffroes pawb ar unwaith,  
Ond uwch na llef, fonllef faith,  
Tair mil oedd y 'storm eilwaith.

Bwriai y cefnllif berwwyn—tra uchel  
Ei heillt drochion gorwyn,  
Ysgubai rheibiai'r gwyr hyn  
I anneddau'r anoddy'n.

Drymed oedd eu caledi—o'r wylo !  
O'r olwg oedd arni !  
Pwy wna ddrych i edrych i  
Haner y mawr drueni ?

Rhai'n och'neidio, rhai'n gweddio,  
Ac yn wylo'n drwm gan alar,  
Rhai'n gwallgofi, rhai'n ymroddi,  
I'w trueni, ddistryw anwar.

Ereill, wyr mewn rhyw hyll wedd,  
Dynai'u gwallt yn eu gwylltwedd.

Rhedent mewn cyffrôadau—i geisio,  
Osgoi ias oer angau,  
A'i eirf hyll, ail ymgryfhâu,  
Yn ei antur wnai yntau.

Yn ei wyn, gwelai'n honaid,  
Y paith blwng—pob peth o'i blaid.

Y nos wedi gorchuddio'r nen,—caddug  
Yn cuddio pob seren,  
A'r rholfawr anwar elfen,  
A'i bar yn ffyrnig dros ben.

Anal y llong yn nghanol lli'—hyllig,  
Yn hollol ddiffoddi;  
Llifeiriant yn hyll ferwi,  
Rhwing ei chandryll estyll hi.

O! le tost, wele y tân  
Wedi hollol fyn'd allan,  
A'i holwynion yn glynu  
Ar draethfan y *Dutchman* du;  
Ac er i'r gwyr, oer eu garm,  
Chwilio am y gloch alarm,  
Er fod ei swm hynod hi,  
Garw son! yn llawn gresyni,  
Eto, er rhoddi ateb  
Iddyn' nhw, ni chlywodd neb,  
O'r diwedd uwch deifr duon  
Pallodd dyrnod tafod hon.

Yn awr y gwelir pob argoelion  
Gyda'u gilydd y gwaeda y galon;  
O! pa deimladau, aethau weithion,  
A feddiana'r fath dorf o ddynion,  
Rhaf nad ynt uwch gerwin don—yn gweled  
Un ymwared mwy nag i'r meirwon!

Dychryn enaid sy'n dechreu enynu,  
Yn ei wylltineb, gan erchyll felltenu;  
Drymach, drymach mae angau'n hyll-dremu  
Yn eu hwyneb a'r môr yn ewynu,  
A dannedd heillt y don ddu—'nawr ydynt,  
Oll am danynt yn hyll ymdynu!

Y tadau tirion trymion yn tremu,  
Ar eu haneisor ddinystr yn nesu,  
Ymwylltient a cheisient lochesu,  
Yn eu hanhap hyllig ond yn pallu;  
Y ne'n ddwl, pob man yn ddu—a'r dyfnfôr  
Garw yn agor dan ysgyrnygu!

Y fam druan a'i bychan yn beiohio  
 Yn ei alaeth, a hithau yn wyllo,  
 Heb wybod ar yr hynod awr hono,  
 O annedwyddwch, beth i'w wneud iddo,  
 Er i eglur ddeigr dreiglo—ar ei grudd  
 I angau diudd aeth rhwng ei dwyllo!

O! fôr cuchiog gwranddo gri,  
 Nodda un newydd eni,  
 Rho wiwfað estyniod dydd,  
 I'r hwn sydd bron a soddi.

Eu llwyr annedwydd erchyll oernadau  
 A dreiddient ac a rwygent y creigiau,  
 Ond sw'n y ddryghin erwin am oriau,  
 Och! yno weithion oedd uwch na hwythau;  
 Er eu llafur a'u llefau—eu gwatwar  
 A wna'r du anwar ddyfnfor a'i donau.

Wele rai gan alar hallt  
 Yn ymrwygo 'n wallgo' wyllt;  
 Eu llygaid yn danbaid, oll  
 Troent ymwibient fel mellt!

Ereill yn gallu ymdyru'n dirion  
 I alw ar enw eu Duw lywiwr union,  
 Yn Jôr gafaelent, gan fwrw'u gofalon  
 Ar eu Nêr agwidd, sy'n ffrwyno'r eigion,  
 Ereill yn suddo'n oerion—mewn trymder,  
 A hallt flinder, i wyllt fol y wendon.

Rhai oedd yn serchog galonog llyu  
 Yn eu gilydd er ymddiogelu;  
 Hyn, ni chollent, er i'r môr erchyllu,  
 Yn y tywyllwch, tra meddent allu,  
 Ond y groch don ddigllon ddu—yn ddibaid  
 A wasgai'u henaid nes eu gwahanu.

Golchai'r tonau'r *Rothsay*'n ddrylliau,  
 A'u hergydiau trwm rhwygiadol,  
 Cipio degau gyda'r darnau  
 Wnae y tonau angytunol.

Gwel fabanod mewn dychryndod,  
Hwnt i'r gwaelod ant o'r golwg;  
Er yn wyneb môr a'i wg—rhag eu lladd  
Iddynt hir ymladd, ni dd'ont i'r amlwg.

Wele fenyw'n ceisio dal i fynu,  
Yn eigion gwyn drachion gan ymdrechu,  
A nerth anwar y don ar ei thynu,  
I'w choluddion—Ow, dacw hi'n ei chladdu!  
Ni chaiff ei eheraint tra chu—roi'i hon fedd  
Wely oerwedd, nac arno alaru.

Lluoedd ar luoedd â i lawr  
I'r eigionau tra gwynwawr,  
Er ceisio neidio'n nwydwyllt  
I frig y don wendon wyllt  
O'u gofid, er cael gafael  
Yn narnau'r llong, wib-long wael,  
Er hyn, y môr gerwinol,  
A'i lawn nerth, a'u trawai'n ol.

Ond rhai yn eu hanffawd trwm,  
O un galon yn gwlwm,

Yno daliasant er eu du loesion,  
A'u hynod ddychryndod uwch oer wendon,  
A rhagluniaeth, a'u heurog olwynion,  
A'u noddai, a'u dygai'n waredigion;  
Rhown fawl yn hyfawl i'n Hiôn—am ei rad  
Orwiw gariad a'i amryw ragorion.

Gair mawr a haedda gwyr Môn—ereswiw  
A Syr RISIART dirion,  
Am eu nawdd—yshawdd fydd sôn  
Am danynt tra trem dynion.

UN A GAR FYW YN NGLAN Y Môr,  
Sef y Parchedig William Williams (Caled-Fryn.)

The Chair Prize was awarded to the Author of this beautiful  
Poem.

## AWDL,

AR

### LONG-DDRYLLIAD Y ROTHSAÏ CASTLE,

*Awst 17, 1831, ger Beaumaris.*

Ys aethus, aethus hanes, weithion!—cwymp  
*Rolhsay Castle* i'r eigion,  
A dihenydd y dynion,  
Y rhai a deithient ar hon.

Mwy na deuddeg o ddegau—oedd ddigoll,  
Unarddeg y borau,  
O fewn hon, yn gwir fwynhau,  
Yn dirion, bob mwynderau.

Ac iach heinif ar eu cychwyniad  
Llawen, oll o afon Llynlleifiad:  
Troi allan, gyda'u clêr a'u trulliad,  
Tirio ym Môn oedd eu tremyniad,  
Heb feddwl y b'ai foddiaid—yn fuan,  
Ing a ddoer allan a llongddrylliad.  
Ai'r agerddlong i'r gwrddlif,  
Gwan a'i a llesg yn y llif,  
Er moriaw tan naw o nos,  
Hyd Ogarth deuai, agos.

A hon trwy fôr cryf yn tryferwi  
Yn gyndderiog, donog o dani,  
A hynt echrysawl wynt i'w chroesi,  
Ysgwyd yr oedd, ysigau drwyddi;  
Hydreiddiodd y dwr iddi;—arafodd  
Ac anhwylodd uwch eigion heli.

A rhai bonedd arbenig—a sonient;  
Gan synied yn bwyllig,  
Fod rhuthrau môr donau dig  
I deithwyr yn adwythig.

Sonient, rhag gwall gresynol  
 Draw yn nwfr, am droi yn ol  
 Yn gynar, neu i Gonwy  
 Oedd nes er eu hachles hwy.

Haera'r cadben yn wrol,  
 Er neb, na throai yn ol;  
 Yr aent hwy oll i'r hynt heb  
 Ychwaneg o drychineb.

Nid gair ei air, nid gwir oedd;  
 Mantell hud, mewn twyll ydoedd.  
 Arwyddai y môr iddynt,  
 Arwydd gwir a roddai gwynt,  
 Nesau o angau yngod  
 A'i ddyrnrod ebrwydd arnynt.

Ar hyn, bu dychryn i'w dal,  
 A mawr ofid amryfal,  
 Dadwrdd ac ofnau didor  
 I'w mysg, a clefyd y môr.

Ac afar i rai y cofiant,—am dai,  
 Am dir, ac a feddant;  
 Cyfeillion hoff, lon, a phlant  
 Dewisol, a adawsant.

I'r rhai y tystiai pob ton  
 Na welent eu hanwylion.

Trwm feddwl dwys ardwl oedd  
 I lawer am deuthoedd,  
 Ac ofni gweilgi i-gyd,  
 A buan golli bywyd.

Gan echlau rhodylau daeth  
 Dwr i'w hulio'n dra helaeth,  
 A threiddiodd yn uthr iddi  
 Bistyll, rhwng ei hestyll hi:  
 O'r un-llwybr i'r perianlle  
 Darweiniodd, llymiodd y lle.

Anwadal â'r sugniedydd  
Stai, gwnai rwngc, heb sugn rhydd.

A dwfr tew yn difa'r tân,  
Yr agerdd a'i'n rhy egwan.

Y llong a ymollyngai—gan lesgedd,  
A rhyfedd arafai;  
Mewn awr, er a fawr foriai  
Yn y dwr, milltir nid âi.

Cenadau angau ingol—a ygent  
O Ogarth i Seiriol;  
Yn y man anymunol.  
Nid oedd nawdd na dydd yn ol.

Hin hell,—nos dywell a du,—  
Yr awyr a ruai o ddeutu,—  
Aco eigion yn gygu  
Y môr a'i roch, mawr ei ru.

Ar hanner y nos, y llong, wrth drosi,  
Gerllaw yr Ynys, gan echrys ochri,  
Ar y draethell hell aeth hi—heb obaith  
Ei chodi eilwaith goruwch y dyli.

Yno taer gydfefent hwy,  
Yn nerthol, am gynnorthwy;  
Angladdawl, egrynawl gri,  
Gwaedd, heb waedd ateb iddi.

Gwyr Arfôn a Môn, er eu mwyniant,  
Gwedi noswyl, a gyd hunasant  
Yn weddus, ac ni wyddant—fod griddfan  
Ar y Lafan mewn dirfawr lifant;

Môr yno welid fel mawrion waliau,  
Gwanai yn danawl frigwynion donnau,  
Gan ddygyfor ac agor eu cegau,  
Treiglent ac arloesent eu geirw leisiau;  
Gwaeddent, mewn agweddau,—ni a'ch llyngcwn,  
Yn chwai ni y fyddwn i chwi'n feddau.



Canwyd y gloch mewn cyni;  
Nid oedd neb i'w hateb hi.

Er a lefynt o'r lafan—rhy fach  
A rhy fyrr ac egwan  
Fu gyddfol lef, a gwaeddfan  
Y gloch i gyrhaeddu glan.

Ar hyn, bu awri hynod!  
O! aethus, gwynofus nâd!  
Yn y fan, meddylwn fod  
Ynys Seiriol yn siarad.

Ei chraig fawr, ochrog a fu,  
Tybiwyf yn eu hatebu:  
Ond diobaith un atebiad—gan hon  
I egwyddorion eu gwaedd irad.

Dyrchai eu llef hyd nesoedd,  
Yn dryfysg, llef gymmysg oedd:  
Taer weddiau, ochensidiau,  
Griddfaniadau, greddf eneidol;  
Criau, llefau, ysgrechiaidau  
O byrth angau, barthau ingol.

Trwm yno, gofio i gyd  
Y beiau, yn y bywyd.

Pa gefio, teimlo, pryd hyn—fu iddynt?  
I feddwl y dichlyn  
Mil o ddrychau, saethau syn,  
Amneidient mewn munudyn.

Haws dirnad eu teimladau—nau hadrodd  
Yn hydraeth mewn geiriau;  
Rhy ddwl yw y meddwl mau  
I ddilyn eu meddyliau.

Ond tost gwel'd boneddigion teg  
Yn gostwng mewn blin gysteg.

Y gwyr lygar, a'u gwragedd,  
A'u plant a garant eu gwedd,

A'u golwg ar eu gilydd,  
Yn gwybod darfod eu dydd.

Edwai tyner dad dinam,  
A dau fwy edwai y fam,  
Heb ar eu llaw beri lles,  
Yn nychlyd, heb un achles;  
A brwyn dosturi a braw  
Yn miniau ar bob mynwes.

Y dewisol lodeu  
A gaid a'u llygaid yn lli;

Pob un yn llwfr, pawb yn lleog  
A samn; ond maban i'w mysg,  
Gwelid ef, yn ei gled wisg,  
Heb ofni na lli na lleog,  
Mewn hŷn, yn gwenu'n ei gwsg.

Y llestr eisioes mewn hyl astrusi,  
Tonnau a'i hyrddiant, trystiant trosti,  
Bwriai waneg un o'r hwylybreni  
I lawr, gan daro dymod arni,

A throes ar ei thraws hi—yn aruthrol,  
A rhoe yn farwol ryw nifeiri,  
Ai wanegau yn agwrdd  
Dros y bobl ar draws y bwrdd.

I fôr danodd gan fawr donnau,  
Yn lluoedd; dros y canllawiau  
Y dygid lwy wrth y degau;  
Aruthr ydoedd y rhuthriadau,  
A then i'r eigion agwrdd  
Ai ar bad oddiar y bwrdd.

Drachefn, chwai y tafiai tonn  
Ragor i ddyfnder eigion,  
I lawr âi ferch o law'r fam,  
Ac ai'r donn a'i gwr dinam.  
Rhai wedi colli brodyr,  
A gwragedd teg wedd eu gwyr,

Cyfeillion dewrion i'w dydd,  
A cheraint, a chwiorydd;  
Collant anwylbiant 'r un wedd,  
A goreugwyr eu gwragedd.

Hynod eu cryndod a'u cri  
Engir, mewn dit bryderi  
Gan wyllwch, heb degwch dydd,  
Ac alaeth am eu gilydd,  
Ac ofn i'r flin hin barhau  
I'w haethus gipio hwythau.

Doi anaele donn eilwaith,  
Cipiai ragor i'r môr maith,  
Tonn aruthr tynai eraill,  
Tonn i'r llif yn tynu'r llail,  
Ac athrist olwg uthirol  
Ar rai oedd yno ar ol.  
Yn gymmysg ofn ac amhwyll  
Oedd nesaf, pellaf oedd pwyll.

Rhai yno, defnyddio wnant  
Y moddion oedd i'w meddiant:  
Gorddyfn gweision y gwir-Dduw  
Oedd daer weddio eu Duw.

Unodd gwahanol enwau—yn unair,  
Yn enw yr un Meichiau,  
At orsedd Duw y duwiau,  
Y nos hon, i lwyr nesau.

Un OWENS, galon eorth!  
Ei Dduw byw ydoedd ei borth  
Diogel, nes dychwelyd  
O'i holl boen, 'ac i well byd.

Rhai heb oed, mewn coed cydlant,  
Anturio nosio a wnant.

Ar fyrder, o'r mawr fordwy  
Tonn a ddaeth, holltai yn ddwy

Y llong, a suddai ei llwyth  
 Eneidiol mewn blin adwyth.  
 A bu iddynt gael beddau  
 Yn y dwr rhwng un a dau.

Chwerw i'w son ! och resyni !  
 Cilio'n awr mae'm calon i.

Oed Jôn cu oedd deunaw cant—a thrideg,  
 Uthr ydyw y cofiant,  
 A blwydd, pan fu'r aflwyddiant  
 Uthrol, wrth dir Seiriol Sant.

Ys, arwydd fydd Ynys Seiriol ;—wrth hon  
 Ar ei thu deheuol,  
 Hi noda'r fann niweidiol  
 I ni a'r oesau yn ol.

Y bedd lle mae'n gorwedd gant  
 Yn farwol, gan lifeiriant,  
 Trwy long-ddrylliad ofnadwy,  
 Na bo'i eisor mewn nor mwy.

Un dyn, ei blentyn o'i law—ollyngodd  
 Ar y llong, wrth ddringaw :  
 Ar ol i'w dad ei adaw,  
 Tonn a droes y plentyn draw ;

Ar hyn, mewn coedyn cydiai  
 Yn wych, a glanio a wnai.  
 O lif daeth ei dad i lann,  
 Am geinŷab gwuae ymgwynfan :

“ Collais fy mhlentyn callwych ;  
 “ O ! fy ngwyn fachgenyn gwyach.  
 “ Pwysig a fydd hyspysu  
 “ I'w fam yr anffawd a fu.”

Coleddwyd, dygwyd i dy,  
 A hwyliwyd ef i'w wely.

Ochai y gwan fachgenyn  
Am dad, a'i dd'wediad oedd hyn :

" Afreidiol fu warediad—o'r môr  
" I mi sydd ymddifad,  
" Nis gwelwyf un disgwyliad  
" I fyw'n hwy; collais fy nhad."

Ar ddamwain, yn gywrain, ga,  
Noddwyd ef i aneddu  
I'r un annedd loywedd twys,  
A gwely â'i dad gwiwlwys.

Gornod myfyrded a fydd  
Darlunio dir lawenydd  
Deuddyn oedd gan ddedwydded  
Wedi gweled eu gilydd.

Er myn'd i lawr erfawr rill,  
Duw gwyddai arbed gweddill.

A chaed yno ychidig  
Wrth breniau, ar donnau dig,  
Yn morio yn y mawrwynt  
Mewn poenus, anhwylyd hynt.

Yn niweidiol flinedig—ymdreiglent  
Suddent a chodent, am ychydig,  
Ar freudonn orferwedig—ac weithiau  
Tan achuddiadau tonnau chwyddedig.

Maith hefyd hyd eu hadwyth  
Er dau y bore hyd wyth;  
Y pryd i'w diffryd y daeth  
Glanaf weision rhagluniaeth.

Meistr WALKER i'w differu—fu wrol,  
Yn forau fe'u canfu;  
Am fâd a gwyr y wlad lu,  
Galwodd i'w diogelu.

Tra hynod fu tirionwch—Monwysion,  
Dan goron dyngarwch,

Prysurent, cipient bob cwch  
 I'w noddi i lonyddwch.  
 Anturient hwnt i orwyllt  
 Arwfôr ai ddygyfor gwyllt.

Caent naw yn teithiaw mewn twrdd,  
 Or chwalfa, ar uchelfwrdd\*.  
 Ac eraill uwch y geirw lli  
 Berwynion ar hwylybreni,  
 A rhai uwch y dyfnafor hyl  
 Yn ystig ar fân estyll.  
 Gwelwyd, gwaredwyd o'r rhain,  
 Yn ddi rwyg, ddau-ar-hugain,  
 O niwldarth i anwyldir,  
 O Fenhaf dost i Fôn dir,

Caent brofiad o gariad gwyr,  
 A thegwch yn Morthwygyr;  
 Y bonedd a phawb yno,  
 I'w derbyn fu'n darbod yn effro.  
 Syr BWLCLAI, fe fynai fo,  
 Wr diwyd, en hardwyo.  
 A gaed o eu heiddo hwynt  
 A rodded yn llwyr iddwynt,  
 Nis mynai'r wlad ffynadwy  
 Ddim yspail o'u hadfail hwy.

Claddwyd a gafwyd o gyrph  
 O fôr eigion yn feirw-gyrph  
 A gwelwyd teg argoelion  
 Cariad mawr cywiriad Môn,  
 Ac eres amlwg arwydd,—gwiw radol  
 Law noeth a dwyfol ragluniaeth Dofydd.

Suddai'r dewr is addoer donn,  
 Bu achub herlod bychan;  
 Ai wyr agwrdd i'r eigion,  
 O lif daeth merched i lan;

Yn y rhai dirym hyn y rhoed arwydd  
 O wir allu Duw, yn yr holl dywydd,

\* Quarter-deck.

Iw gwylio o donn bwygilydd—nes daeth  
Ei wir ragluniaeth a hwy i'r glenydd.

Creawdydd, cynnalydd yw,  
A llywawdwr oll ydyw.  
Gwelwyd, rhag drygau aele,  
Yn nwr a than ei wyrth E.

Gwrendu Jôn gwynion gweiniaid—a gwaedd  
Gweddwon ac ymddifaid ;  
Nerth a rydd i'r rhain wrth raid  
I gynnal corph ac enaid.

Y gweddwon pan y gwaeddant—yn ddyfal  
Amddifaid pan lefant  
Ar Dduw pur mwy cysur cant  
Nag y lles a gollasant.

Rhown yn ddyfal ofalon—Mordwywyr  
Mewn mawr dywydd creulon,  
I law'r Duw a lywia'r donn ;  
Rhöolwr yr awelon.

SEIRIOL WYN o BENMON, or the late Griffith Williams,  
(Gutyn Peris).

The second Prize was awarded to the Author of this Poem.

## CYWYDD

AR

“DAFYDD YN CANU Y DELYN O FLAEN SAUL.”

O na chawn yn nawn fy nydd  
Wên dyfiant awen Dafydd!  
Araul berorydd eirian  
Israel gynt siriol ei gân;  
Gwyddai ganiad mydriad mawl  
Ar dafod eiriau dwyfawl,  
A gwyddai fawl, ddethawl ddyn,  
Bleth hwyl ar nabl a thelyn.  
Ei ganiadau gwin ydynt,  
Manna nef a mwynion ynt.

Yn nydd hoff Samuel Broffwyd,  
Pan yn llesg a'r pen yn llwyd,  
Bu cwyn drist tra'r Philistiaid  
(Gnud creulawn annhiriawn haid)  
Yn cnoi Israel, gafael gwân,  
Mal cwn ar ymyl Cana'n;  
Gwaeddent ar Samuel, fêl fin,  
Yn sobr iawn eisieu brenin  
I'w barnu, mael cu mal cais  
Y Cenhedloedd, cwyn adlais,  
Ac i drefnu, blaenu bloedd  
Rhwyf hwyliant eu rhyfeloedd.

Y Proffwyd mewn pur effaith  
Gofidiodd, gwelodd eu gwaith  
Yn ddrygus ryfygus fin,  
Bur annoeth ofyn brenin  
A'u Duw nef doeth, coeth fel cynt,  
Yn noddawl frenin iddynt.  
Eithr o'u llin brenin mewn bri  
Taer alwent i'w rhëoli.



Adrodd wnai'r Proffwyd hydraeth  
 Ddull eu brenin, cyfrin caeth,  
 Dywedodd :—" Diau ydyw  
 " Eich brenin, o'ch llin a'ch llyw,  
 " A'ch tywys chwi o'ch teiau  
 " Tan ben prës ei ormes iau ;  
 " Eich meibion gwychion heb gel  
 " A rifa ef i'w ryfel,  
 " A'u gosod yn negeswyr  
 " Mal caethion yn waelion wyr ;  
 " Eich meirch teg—eich merched da  
 " Wedd iesin fe ddewisa  
 " I'w gosod yn gogesau  
 " I fyddin y brenin brau ;  
 " Gwinllanoedd eich tiroedd teg,  
 " Goreu maesdir grymusdeg  
 " A ddwg, pob diddrwg ffrwyth da  
 " Iddo gym, neud degyma ;  
 " A byddwch, bydd trwch y tro,  
 " Gaethyddion mewn gwaith iddo ;  
 " Ac yn floesg, o daw cwyn flin  
 " O'ch bronau rhag eich brenin,  
 " I'ch diau frâd ei'ch Duw fry  
 " O'ch gwiriondeb ni'ch gwrendy."  
 Er hyn, y bobl ar eu hiaith  
 " Na, Brenin," bawb ar unwaith.

Ar oddefiad Jôr Ddofydd  
 Dâd rhad, a'i genadiad rhydd,  
 Y Proffwyd ar eu prif-ffordd  
 Rhodd iddynt hoff hynt eu fford :  
 A Saul mab Cis, ddewis ddyn  
 Iawn raddwyd yn oreuddyn ;  
 Uwch oedd na neb, *chysdeb* clau,  
 O'i osgeddig ysgwyddau ;  
 A phrydferth hoff ei redfa  
 Glân teg, ac o luniad da ;  
 Yn flaenor ef a luniwyd  
 A nawdd i'w lu gan Dduw lwyd,  
 A daeth rhagluniaeth ddi glo  
 Yn uniawn i'w eneinio

Yn frenin, yn fawr ynad  
 Ar Israel fal diwael dâd.  
 Dir nesodd yn deyrnaswr  
 Mal arwrog enwog wr,  
 Yn ddyn da trwy ddawn deall,  
 Gan rif i'w gyfrif yn gall;  
 Dygai sel mewn uchel nôd  
 Dda awchus dros Dduw uchod;  
 Ymladdai'n ddewr am lwyddiant  
 Siriol blaid yr Israel blant;  
 Gwyddys ei gynnysgaeddu  
 Gan alluon loywon lu,  
 Bryd uchel i ryfela,  
 Yspryd i ddoedyd yn dda,  
 Gwrthblaid dewiniaid annuw  
 Maeddai dd——l tra meddai Dduw.

Ond buan dan nôd beiawl  
 Trosai o Dduw, troes i ddiawl,  
 E giliawdd yn ei galon  
 Yn ffol o rêol yr Jôn;  
 Gwnaeth eulun gynllun o'i gôd  
 Yn *fodd-der* anufydd-dod,  
 A Duw fry! edifar oedd  
 Ei nodi'n frenin ydoedd.

Duw alwai'r Proffwyd eilwaith  
 Yn ddirgel ar gél i'r gwaith  
 O enneinio uniawnwr.  
 Yn lle Saul fu walrus wr:  
 Dywedodd Nâf:—" Nid oedi,  
 " A dôs, mi 'th anfonaf di,  
 " Llanw dy gorn, llawn deg wr,  
 " Gan olew, bydd gynnaliwr;  
 " Dos i dy Jesse, lle llâd,  
 " Fythol ham, Fethlehemiad,  
 " O'i feibion, cofia aberth,  
 " Im' yn 'was mae un o werth,  
 " Traethaf, attebaf i ti  
 " Yn uniawn pwy eneinni."  
 A Dafydd langc ieuanc oedd,  
 Gwridog glân gywir ydoedd;

Eneinniwyd ef yn unawl  
 Wrth gyngor goror y gwawl,  
 Yspryd Jôr hyfryd yn rhan  
 Ennillodd o hyn allan.

Ond am Saul, dyma sydd,  
 Gwaelach bob brwydr na'i gilydd,  
 Daeth arno gyffro a gwyd  
 Draig o asbri drwg ysbryd,  
 Ac yn ei ddrwg drwg ymdrôdd,  
 Gan ddrwg ymgynddeiriogodd;  
 Yspryd ymdreiglyd am dro  
 Aflonydd oedd i'w flino,  
 Rhyw euogrwydd o'i ragrith,  
 Gwallgofiad o'i brofiad brith.

Eb ei weision, parchlon pur :—  
 " Ceisied ein meistr er cysur  
 " Gan eu weision geisio'n gu  
 " Hardd, attolwg, Fardd teulu,  
 " Gwr a fedr, o ddafedr ddyn,  
 " At alwad ganu telyn."

Ebai Saul mal bywus wr :—  
 " Iawn geisied rhyw negeswr,  
 " Edryched am, dyrched yma,  
 " Wr iawn ddysg all chware'n dda."

Ebai rhyw lanc yn bur lon  
 " Gwelais, a golwg gwiwlon,  
 " Fab i Jesse, cyffe cu,  
 " Dewr gynneddf a fedr ganu;  
 " Mae ar sail yn rymus wr  
 " Ter foliant a rhyfelwr;  
 " Llanc lluniaidd, mwynaid bob modd,  
 " Medrus a doeth ymadrodd;  
 " Ac hefyd mal y cofais  
 " Bugail yw bywiog ei lais,  
 " Sywber iawn a sobr wr  
 " Call araeth nid cellweiriwr."

Ac archodd Saul am gyrchu  
 Dafydd y pencerddydd cu,

Yntau ddaeth, aweniaeth win,  
 Yn llon ger bron y brenin;  
 A Saul pan arno sylwodd  
 Ei iaith a fu wrth ei fodd,  
 A'i welcd yn deg olau  
 Heb grychni na brychni brau,  
 Yn lân oll, yn ei le'n wyn,  
*Byw* nefolaidd bensfelyn,  
 Y brenin yn beiriannawr  
 A'i hoffodd o'i fodd yn fawr;  
 Deisyf wnaeth i'w dâd Jesse  
 Adaw ei fab gyda fe—  
 Heb wyddiad eneinniad Nâf  
 Ar ei ben, wr heb anaf.

Weithian, Saul yn waethwaeth  
 Drylliad oer i drallod aeth,  
 Ysryd drwg yn fwg a fu,  
 Och o'i ran! i'w ddychrynu;  
 Gan falchder a hallter hen  
 Gydwybod ddrwg ei diben,  
 E giliawdd nef o'i galon,  
 Uffern daeth a'i haeth i hon,  
 Yn ysryd gwarth gan darth du  
 Malt annwn yn melltenu,  
 Yn ddychryn pob dyn i'w dai,  
 Yn w'radwydd,—Pwy na wridai?

Mal athraw, a'i law ar led  
 O'i flaen, er aflawened,  
 Difyr y canai Dafydd  
 A'i delyn ar edyn rydd;  
 Clymiad seinfad cysonfwyn  
 O'r llofddant i'r meindant mwyn,  
 A'i beroriaeth ber eirian  
 Oedd nefol ragorol gân,  
 Siai hen gerddi Seion  
 O gywair fry ger ei fron,  
 Swn ei delyn, sain dilys,  
 Mewn brî, gaid yn llenwi'r liys;  
 Oedd uwch uwch nôd uwch ei dôn  
 Mal y'ngwyl mil angylion;

Os uchel traul yn Saul sy'n  
 Wich y d——l, uwch y delun!  
 A'i law lân gyfan yn gwau  
 Fel dyn ar fil o dandau;  
 Canodd nes y synodd Saul,  
*Physyg* uthr!—ffoes ei gythraul!  
 Fel argraff ddofn i'w ofni  
 Bod y nef yn ein byd ni!  
 Chwareuai mor ddifai ddyn  
 Nes i'r d——l gasâu'r delyn!  
 Llawn dofai'r llew nôd afiach  
 I ei lawn bwyll fel oen bach!  
 Arwydd gu, yr oedd y gân  
 Yn gollwng y drwg allan.

Y *Turantula*\*, trâ trwch,  
 Brith drosto, brâth i dristwch,  
 A'r drefn drachefn i'w iachâu  
 Yw pur dyner per dannau;  
 O clyw y claf fo 'n afiach  
 Offer cân fe neidia 'n iach,  
 Dawnsia'r dyn heb ddim gwyn gaeth  
 Ar arwydd y beroriaeth.

Yr undrefn pan d'ai'r andras  
 I ffino Saul filain siäs  
 Dafydd canai, safai swydd  
 Law adsain ei ddyledswydd:  
 Canai i Dduw acenion  
 Gwiwglod â thafod a thôn,  
 A chanai yn iach uniawn  
 A'i law i Saul yn lwys iawn,  
 Pan yr âi mewn trymfai traf  
 Gan ddryghwyl gynddeiriocaf  
 Dafydd delynydd da law  
 I osteg a'i gwnai 'n ddystaw.

Er cael Dafydd rydd i'w ran  
 Sâl oll y troes Saul allan,

\* Math o gopyn gwenwynlyd yn yr Eidal. Nid oes, meddynt, ond Cerdd-oriaeth yn unig a iacha ei frathiaidau.

Câs am gariad anfad wr  
 Do Juniodd i'w delyniwr;  
 Chwerwodd ar ol y chware  
 Hyd ffyrdd sychion lygrion le,  
 Ac yna mewn dryganiaeth  
 Llyncodd Saul saith gythraul gwaeth,  
 Efelly'r aeth waethwaeth wedd  
 Gynddeiriog o gynddaredd;  
 Llidiog a dibwyll ydoedd,  
 Mal y ddraig am ladd yr oedd,  
 Llidiar 'n fwy ddeufwy i'w ddydd  
 Gweled twf ar glod Dafydd.

Un diwrnod, heb råd arnaw,  
 A'i waywffon linon i'w law  
 Bloeddiodd yn gabledwyllt,  
 A'i lygaidd yn danbaid wyllt,  
 "Tarawaf hon trwy Dafydd,  
 "I'r pared y beled bydd."  
 A cheisiaidd, y dinawdd du,  
 Drwy wenwyn ei drywanu,  
 Ond Dafydd dda ddedydd ddyn.  
 A giliodd rhag ei elyn,  
 A'r llem fer o'r llym fariaeth  
 Y pryd hyn i'r pared aeth,  
 A brydiaw bu hir adeg  
 Am ddydd i ladd Dafydd deg,  
 A'i erlid bu i'w hirloes  
 Hyd gopäau creigiau croes;  
 Chwiliar bob gwlad, mewn brad bron,  
 A gellydd y geifr gwylltion;  
 Methodd, fe gollodd i gyd  
 Ei Ddafydd a'i Dduw hefyd.—  
 Pan gollodd ateb wyneb Jôr  
 O'i undeb aeth i *Endor*  
 I 'mofyn lychyn di les  
 A duw o enw *Dewines*.—  
 Buan syrthiodd, dyfnfodd du,  
 Ar gleddyf oer a'i gladdu.

Fe ddorawdd Dafydd araul  
 Aml drô rhag syrthio 'n llaw Saul,

Ond hynod gyfammod fu  
 Duw 'n dàl o dân ei deulu ;  
 Bu glodus, bugail ydoedd,  
 Llawn o Dduw a lluniaidd oedd,  
 O ôl y praidd iraidd iawn  
 Derchafwyd yn dra chyfiawn,  
 Fe arweiniwyd yn frenin  
 I'r orsedd drwy rysedd rîn,  
 Ac ar ei Fainc, cywir Fôd,  
 Mae JESU wedi 'mosod  
 Byth mewn gwynfyd hyfryd hedd  
 Yn tda Dduw—yn ddiddiwedd.

HANESYDD,

Sef y diweddar Robert Davies, Bardd Nantglyn.

## CYWYDD

AR

“DAFYDD YN CANU 'Y DELYN O FLAEN SAUL.”

Ai Saul wael isel welaf  
Yn ei nych hir?—Gwên ni chaf!  
Golwg syn y dychryn du  
Trwy'i enaid sy'n trywanu!  
Ni sieryd am gysuron;—  
Ple mae ei fryd?—Plwm ei fron:  
Arwydd adwyth prudd ydyw  
Llethiad tristyd ysbryd yw.

Myn y lân ddymunol wedd,  
Gennyt mae gwin ddigonedd;  
Aur mwyn, o bwysau'r mynydd,  
Yn weis, dorf, gei nos a dydd;  
O dwedir, agorir, gwn,  
Enau mawl deunaw miliwn,  
Ar nodiad bys d'wyllys di;  
Iaith felus ddaw i'th foli;  
Gwlad fawr ddaw i'th glodfori;  
Câr dynion doethion dy di:—  
O di wên fydd dy wyneb,  
Yn ei nych ni wena neb;—  
Gwna dy lon galon yn gu,  
Ryw floedd o orfoleddu.

Er ceiso cysuro'r Sant,  
Wele addurn aflwyddiant;  
Nid oes gerdd na dewis gân,  
Ddaw a'i wedd ef yn ddiddan;  
Mae alaeth i'w drwm olwg,  
A rhaid troi yr ysbryd drwg  
Yn ol, i dud anial daith,  
O'i gamwedd sarrug ymaith.



Heb ei fath, pa wyneb fyn  
 Wr dilesg, gano'r delyn?  
 Ireiddiol lanc a rydd lon  
 Ganiad; â'i fysedd gwynion?  
 Byddwn weision ffyddlon, ffêl;  
 Nychwn ing â chân angel;  
 Yna i'n gwydd mynwn gael  
 Hoenysrwydd Brenin Israel,  
 I weled hedd, ar ol taith  
 Ei alar;—dychwel eilwaith  
 I'w hen afiaeth gynnefin;  
 A cherdd fawl y chwardd ei fin.

Ag ar hyn, rhedegwr aeth  
 I edrych trwy'r llywodraeth,  
 Gan deithio trwy'r fro ar frys,  
 Ar galed ddyled ddilys,  
 Yno i gwrdd â mwyn gerddor,  
 Dàn fad arweinïad yr Jôr :—  
 Ar y drum yn ei hîr dro,  
 A'i bôl enaid yn blino,  
 Gorweddaï'r hawddgar wiuddyn,  
 Ar welltglâs brâs ael y bryn;—  
 Yn ngwawl hyfrydawl y fro,  
 Ae i ddedwydd freuddwydio, :  
 I diroedd rhyw wlad araul,  
 A'i chaer wên' goruwch yr haul;  
 Bywiol un heb oleuni,  
 O lewyrn haul arni hi;  
 (Goleu arall, dysgleiriach,  
 Ddyfyrai wedd y fro iach,)  
 A chanddynt, trwy'r gwynt yn gwau,  
 Hudol anadl telynau.  
 Dacw ddyn, a'i delyn dâl,  
 Ar orsedd fawr o thisial,  
 A rhyw garol ragorach  
 Na neb all, un mawr na bâch;  
 Mynu nef i minnau wnaeth  
 Ei drawiadau ter odiaeth,  
 Mwynaidd aedd beraidd ddi baid,  
 Ydoedd fwyn, doddai f' enaid;  
 A gwawr Duw o gaerau dydd,  
 Ar gasau'r byd tragywydd;

Arogl wên i'r goleuni,  
 Gormod anorfod i ni,  
 Yw'r hoff fawl, i'r corph hwn,  
 Nes marw y llesmeiriwn.

Ar ol câ hyfrydol fron  
 Ail agor ei olygon,  
 Clywai ryw werdd lwysgerdd lân,  
 Wnai loni dynol anian;  
 Arwydd dawn peraid dônau,  
 A'u brwd werth yn-dybryd wau;  
 A denydd awel danynt,  
 Caniadau ar gaerau'r gwynt,  
 A swynai ddofn nos yn ddydd,—  
 Eilion dof delyn Dafydd—  
 Aweh y bachgen bochgoch,  
 Euraid y cân yn ei wrid coch,  
 Ei iraidd gerdd i'w braid gwyn,  
 O le deiliol, â'i delyn;  
 Dyna'r gân, nid doniau'r gwin,  
 Bair i wyneb y brenin  
 Lawenhau â chalon hydd,  
 Yn nodau ei ganiadydd.

Tyred i ymweled mwy  
 Fry i Eden ddyfradwy  
 Mewn stafell gwell i ti gael  
 Un ddwys-ran yn ngwlad Israel,  
 Na mân, ar ael y mynydd,  
 Yn wâs, o dân wres y dydd;  
 Effeithiau dy dônau dwys  
 Di, Brydydd, gwnaed baradwys!  
 I iachâu bronau'r brenin,  
 Mawl sy well na melus win.

Wele Saul yn wael y sydd  
 Yn guriol dân ei gerydd,  
 Yn dwyn galar, dân gtlwg,  
 A brâd tost yr ysbryd drwg.—  
 Glân iawn galon a wyneb,  
 Gwr bach hynotach na neb,  
 (Dafydd) sydd acw'n dyfod,  
 Gwawr trugaredd fawr ei fod,

Yn hudol fachgen hoywdeg  
 (Telyn newydd Dafydd deg  
 A nyddol dannau nwyddion)  
 E ae i'r llys yn wr llon.

Ust! ust! — Pob rhyw glust a glyw  
 Ei ffrwythlawn hoywddawn heddyw :—  
 O! nefol gerdd! ei fawl gwyn  
 Yr y dolur, â'i delyn,  
 Yn niwlen yn ei olwg;  
 E wna drais ysbrydion drwg;  
 Yn ei drem ef ni hir drig;  
 Sain ei fysedd sy'n fiwsig!

Wele wyneb Saul wena,  
 Y bybyr gân ddiŷyr dda  
 Ddyddanodd wraidd ei enaid,  
 Mewn llawenydd newydd naid;  
 A melus sain y mawl sydd  
 Ar gaerau y fagwrydd,  
 Wna'r galon yn dirion deg,  
 A'r adar ar ehedeg,  
 Eilwaith, gyŵeiriant wely,  
 Yn eu taith, ar nen y ty;  
 Ni huna un o honynt  
 Gan sain a si gain y gwynt;  
 Gostwng ei phen wna'r wenol;  
 Nid â fyth i'w nyth yn ol,  
 Mae'n hwyrol yma'n aros  
 Ar y nen, dros hanner nos;  
 Ni nesha yn y nos hon  
 I'w gwely un prudd galon.

Iach yw'n hwyl, ni chur helynt  
 Llymion eiriau gwerwon gynt;  
 Cerdd felus ar hwylus hynt  
 Addurnawl dorodd arnynt;  
 Y wedd drist ar ei phrudd dro;  
 Na gauaf oer, yn gwywo  
 Dyddiau hoenus dyddanwch  
 Yr ysbryd, mewn tristyd trwch,  
 Ni welaf;—ond anwyllion  
 Bendigaid, â'u llygaid llon.

Dyna hi ! Cerdd llwyni llon,  
 Orwych siad Merch Seion !  
 Hoff eiliad digyffelyb !  
 Mae y tant heddyw i'm tyb  
 Bereiddiach, mwynach, na mel,  
 A chyngan â'r archangel.—  
 Wele fwyn angel o fardd,  
 Aneilfydd bêr anwylfardd,  
 A bywyd rhydd y byd draw  
 Yna ddeil rhwng ei ddwyllaw.

O noda y caniedydd  
 Dannau ar ddyfnderau dydd,  
 Ac yn ei law y gân lon,  
 Ger alaeth uffern greulon,  
 Annedwydd lu damnedig,  
 Yn hwy i'w throthwy ni thrig ;  
 A llu dig y danllyd wern,  
 Gaiai gyffyn gwâg uffern ;  
 Llu y waedd ni eill oddef  
 Sain tannau caniadau nef.

Dyma gân !—nid amgenach  
 A fuddia byth, Dafydd bach ;—  
 Awel wyneb goleuni,  
 Yw t'wyniad haul d'enaidd di !  
 Ti a ddysgaist y ddwysgerdd,  
 O orwyn wawr awen werdd ;  
 Cest brofi, ar dori'r dydd,  
 Fel mwynaf ael y mynydd :  
 O fewn gwydd, clywaf yn gwau,  
 Yn d'anadl yr hen dônau,  
 A rhyw gariad rhagorol  
 Sy'n gain yn d'adsain ar d'ol.

Codi 'r oedd gwedi cael gwin  
 Melysawl, a mawl iesin  
 Y delyn, myn'd i'w wely,  
 A'i hael fron yn uchel' fry,—  
 Ond trueni cyn trannoeth,  
 Gyrhaeddai wedd y gerdd ddoeth ;  
 Sarrug ac annghysurol  
 I'w le'n hyll dychwela'n ol :

Yna gwen y bachgen bâch,  
 A'i ganiad yn amgenach,  
 A roddai gerdd ireiddiol,  
 A'i lon wedd ddychwelai 'n ol :—  
 Ei wyneb a droe 'n wênawl,  
 O waith myg effeithiau mawl ;  
 Ae'r ysbryd diwyd i'w daith—  
 Tawelwch yw 'n ty eilwaith.  
 Ail i gas gymmylog wedd,  
 A naws sarrug nos oerwedd,  
 A gwawriad haul o'i gaerydd,  
 Yr i'w taith ar wawriad dydd,  
 Ni welir yn ei olwg  
 Un trem gyda'r ysbryd drwg ;

Y mawr Dduw, yn moreu 'i ddydd,  
 A ddifeth lwyddai Ddafydd,  
 Dae 'n lle gwasgfa'r pla i'w plith  
 O bob undeb a bendith.

Heb Saul, ni b'asai alwad  
 Heddyw i foes Dafydd fad  
 Yn hoenus lys brenhinol ;  
 Aethai ei nawdd byth yn ol ;  
 Ag i Saul dim enwog sydd,  
 Na byw difyr heb Dafydd.

ELI, sef Mr. W. E. Jones (Cawrdaf).

# MARWNAÐ A CHOFFADWRIAETH

## IFOR CERI.

---

Yr Awen gu, eirian ei gwedd,  
Golodd ei gallu a'i mawredd;  
Wyla fyth ar ael ei fedd.

---

Pan y machludo hudol araul nawn  
Yn nghyfnos haf, gan glöi ei lygad aur  
O wydd yn nylif y gorllewin for;  
Pwy sydd heb deimlaw rhyw dynerwch clau  
Yn soddi y leddf galon, yr un wedd  
A blodau a ogwyddant yn eu gwllith?  
Tra byddo anian mewn pruddedig saib,  
A chain belydron dydd ar dawl gan wyll  
Anhylon, a llwyd fantele nos ar daen;  
Pwy sydd heb brofi y syniadau gwiw  
I feddwl myfyr ac ymsyniad myg?  
Rhyw drymder a phrudd hiraeth sy'n cyffroi  
Y galon bur ar dymmor megys hwn;  
Nid trallod chwerw ond rhyw gystudd ter,  
Ac er in' wylaw ochain hiraeth yw,  
Yn-mhleth a dysgwyl y daw etto wawr  
Ddysglaerwen, i ddilenu rhoddion hael,  
A thlysau anian mewn cysefin wedd.

Cyffelyb i'r syniadau tyner sydd  
Yn ennyn ynom ias hiraethiant dwys  
Pan dreio\* heulwen haf yn ngoror gwyll,  
Ein dagrau treiglant o galonau briw  
Pan y machludo Dawn a Haeledd clau,  
Gan lithraw odd ein gwydd yn angau du.

\* "Tros Jal, y *treies* heulwen  
Ty'r beirdd, wedi tori 'i ben."

O'n plith er ciliodd ysbryd mawr ei ddawn ;—  
 Machludodd un o noddwyr haelaf cerdd,  
 A ffoes o'n gwydd mal pe o wawl i wyll.

Gnawd alarnadau a gwylofain trist  
 Yn mro *Trefaldwyn* werdd, a thristaf mair  
 Yw CERI hoff, lle yn dy ddyddiau di,  
 O IOAN—hygar, y bu llonaf çan ;  
 A *Gwalia* deg, meithrinle Awen sydd  
 Dan lèn ofidus am dy golli di !  
 Pond galar gwedda destun pob rhyw gerdd,  
 A thannau telynorion Cymru hoff ;—  
 Chwi lonaf hil, cydunwch geinciau cwyn,  
 Dyhidlwch ddeigrion, boed i'w enw cu  
 Ddeffroi cywyddan galar, a boed côf  
 Ein IFROR anwyl oestad yn parau ;  
 A'i glod cydglymwn ag hiraethiant hoff.

Ar gefn yr awel clywais y ddwys glul,  
 Ac archoll dreiddiai drwy fy nwyfron drist,  
 Mal ergyd cledd ;—ac eilwaith sain y glôch  
 A barai i mi wylo deigrin gwar ;—  
 Och ddodi idd ein gwydd wir gyfaill gwlad,  
 A cholli fyth hygaraf achles cerdd !  
 Yn iach i ber alawon odd ei fin,  
 A'r mwynlais, a ddatganai geinciau hen  
 Ein gwlad anwylaf, ni chawn glywed mwy :  
 Ni wiw ymgeisiaw *cwmni* IFROR byth ;  
 Enhuddwyd ei hyawdledd yn y gro,  
 Ffraethineb sy ddilafar yn y llwch :  
 Annerchiad Bardd yn udo llwfr yr aeth,  
 A gwledd ddiddanus troes yn arwyl drom !  
 Och ! IOAN, weled ger dy elor wleab,  
 Gyfeillion clau a cheraint cuain iawn ;  
 Eu llygaid llaith argoelion galaeth ynt,  
 Yn esgor ar y tristwch leinw'r frôn !.

Cydgrychent ei blwyfolion at y bedd,\*  
 A'u gwedd yn brudd, i dalu olaf barch

\* Oddiwrth ymddygiad y plwyfolion ar achlysur ei arwyl gellir synied y parch  
 a'r serchogrtwydd clau cydrhyngynt a'u hofferiad trancedig.

Dros rinwedd gwiw;—a chlywnn ochain dwys-  
 Alaethus yno, canys cofient hwy  
 Am ei bregethau ffraeth, ei ofal clau  
 I'w meithrin gyda llaeth y Gair er llwydd :  
 Ac megys edn yn arwain ei rai bach,  
 O berth i berth, nes dysgu rhwyfo 'r nen;—  
 Ymdrechai ef i arwain torf y Llan,  
 Ar esgyll Ffydd ddilyth i'r wlad sydd well.  
 Ymwelai gyda 'r bwthyn isel wedd,  
 A lle 'r oedd adtyd yn y teulu gwan,  
 Ei gardawd yrai angen tost ar gil :  
 Yr henwr egwan ar wynebu bwlech  
 Marwolaeth, hefyd y drist weddw dlawd,  
 Gwnai ef yn rymus gan weddïau taer,  
 AÇ addewidion iachawdwriaeth rad.  
 Ond troer fy nhrem oiwrth yr arwyl ddu,  
 Y drych a rewa firwd yr Awen fau !

Yn hir ar dawl fore'r Sabbath glwys,  
 Dydd cysegredig er addoliant Ner,  
 Adgofir geiriau Ifor oedd fel gwlith  
 Yn gwâr ddefnyddu ar eneidiau 'i dorf;  
 Pan glywir clychau 'r Llan,—O! dyna 'r pryd,  
 Yr adnewyddir gwedd ein Ifor cu;  
 A'i ddwys gynghorion;—dyfal iawn y gwnai  
 Weinyddu dyledswyddau Eglwys Crist :  
 A chrwydra llawer un drwy 'r fonwent werdd  
 Gan sÿllu 'n drist ac ochain uwch ei fedd.

O Geri fwyn preswylfan gynt,  
 Tra ceid gyfeillach hoff ein Ifor hael,  
 Neud afar gofion leinw 'r fan yn awr;  
 Nis gwelir ynot rudd heb arwydd dygn  
 O drymder hiraeth er ei golli ef;—  
 Chwyddedig fron ni chela ar ei chur!  
 Gwag i'w y neuadd, ag oedd gynt mor lon,  
 O anwyl dad, a chydweidd tyner iawn,  
 "A'i le nid edwyn ddim o hano mwy."

O Ner, dyhuddiant yr amddifaid rai,  
 A nodda 'r weddw—gadwo 'r mab mewn cof;



Boed Ef yn dad mewn oes i Ifor bach,\*  
Cyfraned iddo rinwedd hael ei dad,  
A bydded Ef eu craig ddiogel byth.

O IOAN hygar, pa faint yw coll  
Amdanad, athraw "dysg 'r hen Gymry da;"  
Oer yw gauafrew ar y bryniau moel,  
Ond oerach yw fy mron dy golli di,—  
Adseilydd clau Eisteddfod,† tarian iaith,  
A, chyfaill aiddgar awenolion lu.

Enwogion dysg, a beirddion myg eich dawn,  
Rhown enw IFOR hoff yn nheml clod.  
Mewn coelion euraidd, a pharaed ei fri  
Tra cyfyd ewyn ar drochionli môr,  
A threigla daiar ar ei chylch ddiball:  
Pa sydd deilyngach nag yw cynnal cof,  
A chodi adail o gywreinwaith cerdd,  
Er trosi oesawl fri; addasach hyn  
Na mynor hardd a delwau teg o fain,  
Mewn galar wedd ar fin y beddrawd oer;  
Efe a garai ddwyn o giliau cudd  
Aml lencyn doethgar i wydd bonedd gwlad,  
A garont roddi adnerth dysg achlan  
I haeddedigion;—felly noddod hael  
A dyrchodd rhai i fod yn ddysglaer blaid,  
Mal ser yn nen llenyddawl Prydain deg.

Gwaredid IFOR yn y llewin Ind  
Yn nghanol anrhaith y fad felen erch,  
Mal c'ai ddychwelyd i'w anedig fro,—  
(Y bryniau gwyrdd a garai yn ei nwyf)  
I fyw er budd ei gywleiddiadon hoff,  
A datgan iddynt ain Waredydd rhad!

\* Arferai Mr. Jenkins mewn serchogrwydd alw ei fab, Ioan H. Jenkins, yn "Ifor Bach."

† Prin y mae achos mynegu y cyfeiria hyn at y penderfyniadau y rhai a wnaethpwyd gyntaf yn ei anedd ef, er adnewyddu yr Eisteddfodau; hyspys ddigon y'w ei noddod haellionus a'i letygarwch gwladgarawl i'r Beirdd; ac un Prydydd a gan ar fesur arall:—

"Y Cynfeirdd yno canfum,  
Ag un o'i Feirdd gwan a fum."

Yr Awen hefyd, a'g oedd braidd heb faeth,  
 Adnerthai ef, a chan gefnogaeth hael,  
 Dadebrynt ddoniau beirdd a mwyfwy aidd;  
 Cyweiriwyd tannau ar elwyon maws,  
 A gadwai Ioan o ddifanawl goll : \*  
 Darogan bardd oedd megis gwireb nan† :—  
 Yn ol ei enghraifft Cymmreigyddion hyf,  
 Yn blaid gwladgarawl,—gwir feithrinwyr dysg,  
 A goleddasant y Frythonaeg wiw;  
 Cynnaliynt hefyd mewn parchedig gof  
 Arferion hyles ein hynafion dewr :  
 Ac awenolion ar gywyddau per,  
 Er llwyddaw dawn a dysg ein hanwyl wlad,  
 Dadlenynt riniau 'n iaith a cheinion moes.

Yn aml dygyrchai ef dan frig y ddar  
 Lle yr agorid y moesolion myg,  
 Cyfrinach hen ofyddion doeth ein gwlad;  
 A thanbaid ias awenawl dreiddiai fron  
 Y gorseddigion ar ddefodau 'r Cylch :  
 Ond nan yn lle llawenydd dyrcha gwae  
 Ei faniar drist yn yr Eisteddfod wemp;  
 Cerddoriaeth Gwalia ber a droes yn gwyn,  
 Mal pan oddefai 'n hynaif arw freg,—  
 Cyflafan waedlyd Morfa Rhuddlan erch;  
 A daw i'm clyw, ar sain telynau trist  
 Eu tannau, gwyn hen Gymru megys hyn :—  
 “ Ow imi fyned Ifor, Ifor hoff,  
 “ I argel wely! tost imi ei farw!”

\* Gorchofai Ifor gerddoriaeth gynhenid y Cymry; a bu dra diwyd yn cynnull gan delynorion a chantorion eu bro eilwyon annghyoeodd a gwasgaredig, a aethynt, tebygwyl pe amgen, dros gof gwlad. A chyda'i haeledd arferawl efe a anrhegodd Mr. John Parry (Bardd Alaw) a chasgliad helaeth a gwerthfawr o'r cyfryw, a gymerasai oddeutu tridengmlwydd idd eu trysori yn nghyd.

† Goafraid yw crybyll yma y golygir y llinellau hyny a bryodolir yn gyffredin i Taliesin—“ Eu hiaith a gadwant, &c.” Adolygir hefyd y gwladgarwch adfywawl a'r ymdrechiau egniol ar blaid llenyddiaeth Gymmreig a ddamweiniodd oddeutu yr amser hyn. Efallai nad llwyr anghyson fyddai priodoli sylfaeniad llwyddiannus *Seren Gomer*, a chyllchgronau ereill i'r archwaeth frysic am wybodaeth ar y pryd; ac nis gwedir mai yr Eisteddfodau, yn nghyd a'r Cymdeithasau Cymmreigyddawl ydoedd y prif foddion i greu yr archwaeth doethgarawl hono.

Ennillodd Ifor Hael, y cyntaf fri  
 A rhestrwyd Llys Maesaleg yn dref beirdd;  
 "Hwy peru clod na golud," felly bydd  
 Ei enw'n byw, a'i glod yn wyrdd mewn cân  
 Tra boddio cywydd gwinber Dafydd gu;  
 A thra cynnalir iaith ac awen dda  
 Ar lafar genym;—a thra cur dan fron  
 Un galon a gar ffyniant Cymru hoff;  
 Boed unwedd glod ac enw Ifor Hael,  
 Dihafal achles dawn, a noddwr cerdd,  
 Yn gymhlith a'n galargan ar ei dranc!

Yn mrig y cyfnos gwar yn unig wedd,  
 Is gwawl y loer wenfelen, a rydd wen  
 Ar ei orweddfan, weithiau af yn brudd  
 Ar giliad hwnt o drydar dyn a thref,  
 I geisiau toli prudd-der calon drom;—  
 Ehed fy awen ar alarus hynt  
 At ei orweddle,—tybiwyf ganfod gwedd  
 Rhyw angel glain yn gwylied ar y fan,  
 (Fal bu-y rhai wrth fedd ein Ceidwad gynt)  
 Ag esgyll eirian nef, a llafar myg,  
 Tra dercha ei olygon llachar fry,  
 Yn peraid sibrwd nad yw yn y bedd:  
 Er hyn galarwn, canys gwag ei le  
 Yn ein calonau; trigai ddyddiau 'n ol  
 Ei ddelw addfwyn ef yn nghel ein bron;  
 Ac er i fydd gael hwyl i lawenhâu  
 O freg yr nndeb,—anian hoff a dawdd!

O fel mae cof yn galw i fy mryd  
 Y dyddiau llon pan garai Ioan rawd  
 Fyfyriawl hyd y llwybrau gwyrddion hyn,  
 Gan syllu ar bob swyn a thyner drem,  
 Oddeutu'r fan nas rhodia etto byth:  
 Mal cynnull y wenynen drysor dil,  
 Ef ar ei ddirain hwyl a gasglai ddysg,  
 Gan ias awenawl, odd y blodau téd,  
 Amlwion a gydwenynt ar bob tu;  
 Neu dan y ceinciau deiliog yn y wig,  
 Tra odlynt eurog engyl gathlau mwyn  
 Ar degwch addurniadau'r hefin hardd,

Eisteddai ennyd, ac ar seibiant lleddf  
 Ennynid yntau gan wresogrwydd bron  
 I unaw a chynghanedd maws y llwyn  
 Mewn moliant clau i Berydd mawr y byd.  
 Ond ni wna "cain cynnwyre" bore haf  
 Ei ddenu ef i'n plith;—pob peth a dardd  
 O'r ddaiar werdd—y siriol egin glas,  
 Y blodau lliwgar er addurno'r lawnt,  
 Ac anian deg a lona ddyn a dol;  
 Parau yn fud mae ef! tymmorau blwydd  
 Dychwelynt yn ddidawl—ond gorphwys ef  
 Yn ei oer annedd;—Ow nid oes ryddaad  
 "I'r marw mawr ei garchar, mud ei wedd!"  
 Boed hyny, haf gwyrenig bythawl sydd,  
 Blodeuawl fro ddiedwin, yno mae  
 I'r cyfiawn ddedwydd etifeddiaeth rad;  
 Heb awel Hydref gwyw na Gauaf blwng,  
 Drwy oesoedd afrif tragwyddoldeb ang.

Maen gofnod ar ei wyddfa afraid yw,  
 A thrisi argoelion nis anghenir chwaith;  
 Neud ysgafn hudder gan yr arfedd werdd,  
 Ac ar orweddle dawel un mor hoff  
 Dywrieded rhôs a blodau per eu naws:  
 Ac yno tardded llawrwydd bythol wyrdd,  
 Cysgoded hwnw dyweirch i'r y fan,  
 Yn arwydd cof parhâus a chudeb clau;  
 Paham am gyfiawn, y gofynir cwyn;  
 Ein galar try yn gysur cyn bo' hir,  
 Am hyn ymwyrrwn i orchwyliaeth Jôr;  
 O drallod chwerw ysbryd Ifor ffoes  
 I Gylch y Gwynfyd, a'i ddedwyddwch sydd  
 Tu hwnt i iaith dyniâdon adrodd!

Pan a'i drwy'r nefawl bŷrth dysgleiriai gwawr  
 O wen y Duwdod ar ei santaidd bryd;  
 Ac ar adenydd eur caed eirian blaid  
 An brysiaw ato a chroesawdeb nef:  
 Newdiodd gerddi beirddion marwol fyd  
 Am odlan na heneiddiant yn y nef;  
 A'n tannau ni, a hoffai yn ei oes  
 Mor wiw a ffyddlawn, am adleisau per  
 Yr aur delynau a gyweira'r saint

Yn fythawl er gogoniant glwys yr Jôr :  
 Newydiodd fyd trallodys, bro o gwyn,  
 Am y nefolaidd hyfryd breswylfeydd  
 A'u harddwch gogoneddus, lle nad eill  
 Chwyth amser na saeth angau dreiddio byth :  
 Paham galarwn am ein Hifor mwy,  
 Daw etto ddydd y cyfyd llwch ein câr,  
 Ar sain yr udgorn—doed i ninnai'r fraint,  
 Drwy Iesu a'i rad ras, i gyfhwrddeu  
 Ag *Ifor Ceri*, uno cân ddilyth  
 O awen nefawl, a chyweiriaw tant  
 Y delyn fyg, heb raid ymadael mwy !  
 Am hyn dwyrea 'v enaid, derch dy drem,  
 Goruwch daiarawl gwyn, i'r Gwynfa fry  
 Lle nad oes golli cyfaill, elor wleib,  
 Galonau briwdoll plith y ddedwydd dorf,  
 Nac ias o hiraeth er amserawl fri,  
 Yn cyrhaedd ei phreswylwyr santaidd byth.

CYNDDELW,

• Sef Thomas Lloyd Jones, Holywell.

The Author of the foregoing Poem was young, talented, and promising. He was formerly clerk to the gentleman now writing this remark upon him, and about four years ago he was appointed corresponding clerk in America to a respectable mercantile house in Liverpool. After a residence there of some months he died of a fever, in the bloom of life.—Ed.

## MARWNAD IFOR CERI,

SEP

Y PARCHEDIG JOHN JENKINS, A.M.,

*Periglawr Ceri, yn Swydd Trefaldwyn.*

---

Gwr da a fawr gerid oedd  
Yn deilwng, drwy'r ardaloedd:  
Caredig, cywir ydoedd,  
Haelionus, croesawus oedd.

GLAN GEIRIONYDD.

---

Tân Ywen hen gorweddwn min yr hwyr  
Pan haul olwynawg, parth ei lewin dy,  
Yn llwybraw gan belydru goleu pradd  
Cydrhwng y ceinciau tros y fonwent las.  
Yr awel oedd orlwythawg mâl o fêl  
A roddid iddi ar ei hynt gan fân  
Ac amlïw flodau. Hefyd mwyn oedd llais  
Yr adar cân o lawer llwyn a pherth  
Yn odli mawl. B hyn ym hysbryd oedd  
Môr drist, wrth ystyr y dystawrwydd llwyr  
Oedd yn y bedd, nas medrwn er un dim  
Roi clust i anïan gan feddyliau trwm.

Ehedwn yn fy mryd tros oesoedd gynt,  
Adgofiwn rai oedd enwawg yn eu dydd  
Am eu doethineb er llesâd i ddyn;  
Ac eraill am eu rhwysg mewn brwydrau drud,  
Nes crynu o deyrnasoedd rhag eu grym.  
Pa le y maent? pa le y dewr? y doeth?  
Mâl gwàn a ffol yn gydradd yn y bedd.

Tra syniwn hyn,—y nos ei mantell dew  
A godai uwch y byd gan guddïaw haul  
A dydd o olwg dyn. Ac, fâl rhag braw,

Yr ednaint oll eu pennau cuddient, ond  
 Yr adar cyrff, o dân eu hesgyll clyd.  
 Ar hyn tybygwn ganfod gwrthrych du,  
 Ah! duach noc y nos yn agosâan  
 Tàn wylaw, megys Rachel, am eu phlant.

Endewwn dro mewn dychryn dwys a braw,  
 (Mâl grwych fy ngwallt yn sefyll ar fy mhen,)  
 Môr groes i ddynawl oedd y golwg hwn.  
 Amcanwn ffoi, oferedd oedd y cais,  
 Ni allwn hyn; ac, Och! yn nês y daeth,  
 Nês oeddwn megys marw rhag ei drem.  
 Ymaffai yn fy llaw, angeuawl wasg,  
 Byth ni anghofiaf y gyfaeliad llaith.

“Dyre, *Awenydd!* dyre ar fy ol,”  
 (Mewn llais cwynfanus y dywedid hyn)  
 “Myfi yw *Awen*, cyfod ar dy draed  
 A dilyn fi.”

Ar hyn, mewn arswyd chwith,  
 Dilynwn hi yn araf, ac yn llesg,  
 Trwy ganol teyrnas Angeu hyd nês troi  
 At Fedd;—lle safai, ac y canai hyn:—

“Anghofia, *Fardd!* y meirw gynt oedd yn  
 Dy fryd tân frig yr Ywen draw. Cwsg un  
 Islaw y maendo hwn,—adgofia ef  
 Dy gyfaill *Ifor Ceri*, ac oedd yn ail  
 I *Ifor Hael* mewn haelder. Herwydd hyn  
 Iawn y gelwid ef yn Ifor. Ei dy byth\*  
 Oedd dy agored i holl feirdd y wlad;  
 Ac i bob medrus gerddawr. Yno hoff  
 Eu gweled hirnos gauaf cylch y tân  
 Yn llawen wleda ar ddanteithion pêr  
 Yr awen, a melusion cerdd a thant.  
 Môr groes yn awr,—anwadal yw y byd;  
 Byr a brau llawenydd dyn,—darfu cân,—  
 Ni welir *Ioan* mwy yn mhlith y byw,

\* Cyfeiriad sydd yma at arferiad Mr. Jenkins yn agor ei dy am bythefnos bob gwyliau Nadolig, i groesawu ei gyfeillion barddonawl ac eraill.

Mae yn ei fedd un modd ac *Ifor Hael*.  
 Ac fal y canai Prydydd Hir, ac ef  
 Yn rhodiaw tir *Maesaleg*,\* dywed Beirdd  
 Am Ceri—

*'Y llwybrau gynt lle bu'r gân.'*

Er hyny llawenâant fod llariaidd fab †  
 I *Ifor Ceri*—delw gwir ei dad,  
 Ac fal ei dad gwir-nodda ef y Beirdd.

“Cwsg, *Ifor*! cwsg yn dawel yn y pridd,  
 Dy fab a gwblâa y gwaith oedd yn dy  
 Fryd ar gwblhâu.”

Prin canodd hyn cyn dod

O *Alar* a adwaenwn, wrth ei gwisg,  
 Wrth wawr y lloer pryd hwn yn tòri trwy  
 Y cwmwl du. Mòr farwawl oedd ei gwedd;  
 Mòr llaes, ac mòr aflery, oedd ei gwallt;  
 Nès codi arswyd newydd yn fy mron.  
 Ei llygaid oedd ddiysgawg yn ei phen,  
 A llen o brudd-der drostynt, megys pan  
 Oguddier ser gan gwmwl teneu gwyn.  
 Pan at y bedd y daeth, o gam i gam,  
 A dwylaw pleth mâl un mewn gwasgfa drom,  
 Yn synllyd safai dres fynyddau hir;  
 Ond yn y mân y dagrau hidlent dros  
 Ei gruddiau llwyd; ac heb ymattal mwy,  
 Dywedai:—“Ah! du gyfrwng yw y bedd  
 Yn cuddiaw byd anghysbell nas gwyr dyn  
 Am dano ddim, neu ail i ddim, nès el  
 Ei hun drwy angeu borth,—pen gyrfa pawb.  
 Dy gyfaill ddoe oedd lawen yn ei dy,  
 Yn lloni ei gymdeithion oll a gwen  
 A charedigrwydd nas anghofir rhawg;

\* Gwern y Cleppa, yn *Maesaleg*, Swydd Fynwy, oedd plas *Ifor Hael*; ond  
 heddyw gellir dywedyd am dano, yn ngeiriau Ieuan Brydydd Hir (y Parch. Evan  
 Evans, o Geredigion):—

Y llwybrau gynt, lle bu'r gan,  
 Yw lleoedd y ddylluan.

† Enw mab *Ifor Ceri* yw John Heyward Jenkins. Bu i *Ifor Hael* farw yn  
 ddiblant.



Ond heddyw gorwedd yn y llwch. Cyn hir  
 Gorweddi dithau, megys ef. Nid oes  
 Na dawn, na dysg, na dim a achub ddyn  
 Rhag crafanc angy, er pan brofwyd firwyth  
 Y gwaharddedig bren yn Eden gynt.  
 Dy unig gysur wrth dramwyaw byd  
 O wae, mewn hiraeth am gyfeillion gwiw,  
 Yw meddwl am y dydd y gweli hwynt  
 Mewn bythawl fyd, lle na bydd marw mwy.  
 Mâl cyfyd haul o groth y dywell nos,  
 Yn deg ysplân, heb gwmwl ar ei wedd;  
 Neu, mâl yr adfyw yn y ddaiar laith  
 Yr had a defir iddi; yr un fodd  
 Y meirw oll, pawb yn ei gorff ei hun,  
 Yn fyw a adgyfodant."

"Gwyn eu byd  
 Pryd hwn" (gwrthebai llais *Llawenydd* yn  
 Y nef) "a gaffont ran yn nheyrnas Duw,  
 Lle y dysgleiria y cyfiawnion mâl  
 Yr haul heb ofni tranc, na machlud, ar  
 Eu gwynfyd pur.

Gogoned lu! cânt yn  
 Eu dwylaw balmwydd tîrf; a newydd gân  
 Uwch caniad angel fydd eu cerdd; sef mawl  
 I Dduw. Ac-ynddo yr ymddigrifant byth,

Pan glywais hyn—Môr ddedwydd, meddwn, fydd  
 Eu cyflwr hwynt, heb angy yn eu plith,  
 Heb ing, heb boen.

Ac wrth ymsynied ar  
 A glywswn ôll ar lân y bedd,—y wawr  
 Yn decach noc y gwelswn hi erioed  
 A godai yn y Dwyrain fyd gan ddwyn dydd.  
 Y ser o un i un, gan ddilyn nos,  
 Ya swrth a gilient i lochesau gwyll;  
 A minnau truan oeddwn wrth y bedd  
 Yn gwbl ynig, yn wlyb gan wlyth y nen,  
 Yn oer, yn wir-frawychus ar ol nos  
 Môr chwith.

Gan daffu golwg ar y mân,  
 Lle gorwedd *Ifor Ceri*, ymaith trown  
 Mewn myfyr dwys gan rodiaw tua thref.  
 Gwae fi nad allwn lwyr adgofiaw fry  
 A glywais cydawl nos! Am nad yw hawdd  
 Digoned hyn a gofiais, er mòr fyr,  
 I barchu cof ein cyfaill *Ifor* \* byth.

CYNDDELW.

Sef y Parch. John Jones (Tegid), Oxford.

Mr. Jenkins died the 20th of November, 1829. He graduated at Merton College; and besides being Vicar of Kerry, he was also Prebendary of York and of Brecknock, Rural Dean of Milenith-ultra-Ithon, in the Archdeaconry of Brecknock, &c.

## AWDL

AR

DDYFODIAD PIERCE MOSTYN, YSWAIN, TALACRE,

I'W OED, &c.

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Holo! Pa beth yw'r helynt  
Sy'n awr? Pob gorawr, fel gynt  
Yn nyddiau hen foneddion  
Ein tir, sydd yr ennyd hon  
Yn llawn cynhwrf:—twrf ein tud  
A wylltiai unrhyw alltud.

Yn Swydd Callestr mae rhestrau  
O ddynion gwychion yn gwau;  
Cerddant mal i dai cyrddau,  
Llun heirdd, gan lawenhau.

Talacre sy'n lle llawen,  
A'i fwg mawr sy'n awr i'r nèn  
Yn esgyn:—pryd hyn uwch tir  
Gwalia lliw haul nis gwelir;  
Yn hybwyll hoffwn wybod  
Yn ddifeth pa beth sy'n bod?

Un o hylon wehelyth  
Talacre, dda le, 'n ddi lyth,  
Idd ei oed pryd hyn a ddaeth,  
Teilwng yw i bob talaeth  
Lawenhau mewn moddau myg,  
Nid hoffus yw fod diffig  
Yn ein gwaith, rho'wn Awen gu  
A chyfan i'w ddyrchafu.

*Pierce Mostyn*, i'w syddyn hir oes iddo,  
Yn awr a gafodd, mae'n wr i'w gofio,

Ei un-ar-hugain, awyr sy 'n rhwygo  
 Gan orohian a drylliau 'n rhüo;  
 Ac eres yw y gawrio—sydd pryd hyn  
 Mewn bryn a dyffryn, pawb wedi deffro.

Cyrn a chwyther, a chofier dyrchafu  
 Llachar faniar ar bob bryn i fynu;  
 Tabyrddau curer, tyrfer nes tarfu  
 Yr holl asgellog dawellog deulu:  
 Diddan yw anrhydeddu—yr hyddoeth  
 Wr goleuddoeth can's mae yn rhyglyddu.

Poerer tân allan o ddrylliau—erfawr  
 Hyd nes tyrfo 'r creigiau;  
 Hosger pyg;—pyg f'o'n mhob pau  
 Yn oddaith ar fymyddau.

Deuwch yn awr mawr a mân,  
 Od ellwch g'odi allan,  
 O Faelawr, fad orawr deg,  
 I dudwedd bro Clwyd wiw-deg,  
 Yn ddigoll i'w arfolli:  
 Deuwch â chân, da chwychwi,  
 Ar ddyfodiad ein gwladwr  
 I'w ddau-ddeg-ún, ddiddig wr.

Tunell a haner taniwch—weis gwiwdeg,  
 O losgadwy fflamlwch;  
 Ac wedi llosgi y llwch,  
 Wyr gweddus, 'Hwre' gwaeddwch.

Yna taniwch lonaid certwyni  
 O lwyr bydus bylor heb oedi  
 Nes b'o'r nèn hyd wybreni—'n duo 'i gwawr,  
 A thwrf mawr hyd orawr Eryri.

Gyr yr adsain y brain o'r brynïau,  
 A dyluanod o y llwynau:  
 Nid ellir, gwedi 'r terfysgiadau,  
 Canfod gwenciod hyd ein caeau,

Teithiant, a'r llwynogod hwythau—'n ddiball  
I dir arall o'n da ororau.

Rhai trueuniald, gan ofni 'r t'ranau,  
A ant, od allant i gudd dyllau :  
Ac eraill a redant eu gorau  
Yn awyddus o eu haneddau,  
Er hylwydd a rhwydd fawrhau—*Pierce Mostyn*,  
Enwog wiwddyn, mwyn ei agweddau.

Tynnwch i lawr yn awr, Delynorion,  
Oddi ar yr helyg, ddewrwyr hylon,  
Eich telynu, gwnewch leisiau melusion  
Er hyfrydwch ac elwch i'r galon :  
Gware y byddoch i'r gwron—clodrydd  
Yn hefelydd i lu o nefolion.

Caned Beirdd heirdd pryd hyn  
Yn astud i *Pierce Mostyn* ;  
Gellir profi yn ddi ddadl  
Nad distadl yw y testyn.

Gwr o'n hiliogaeth odiaeth ydyw,  
Mae 'n eiddom, o honom yr henyw ;  
Un duedd hyd fedd boed iddo fyw—'n lloŷ  
A'i deulu hydron a diledryw.

Deuawdd neu ddeilliawdd allan,  
Wr glwys, o uchelwyr glân ;  
Gwr lloŷ yw i'n gwir wellhau  
O achau Ithel Fychan.

A dybu 'r gwr harddgu hwn  
O Dudur hen Iarll\* didwn :  
Ac o Fadog (enwog oedd)  
Gloddaith, hen lys y glweddoedd :  
Gwiwddyn o Edwin † ydyw  
Yn ei wlad, mor anwyl yw !

\* Tudur, Iarll Henffordd.

† Edwyn, Arglwydd Tegeingl.

A deddwy, Gymro diddan,—anhafal,  
 O Ednyfed Fychan.  
 Deilliwdd fel nodwyd allan,  
 O wych a glwys achau glân.

Diffynwyr eu gwlad hoff, union—a'u hiaith,  
 Er eithaf llied galon,  
 A noddwyr awenyddion,  
 Er gwir wellhad, fu 'r gwyr llôn.

Dan nawdd *Pierce Mostyn*, dyn daionus,  
 O hynafiaid y gwron nwyfus,  
 Y diwylliwyd y Beirdd deallus  
 A phob cantorion, dynion dawnus;  
 Graddiwyd y gwyr awyddus—(nid anhawdd  
 I mi adrawdd) yn ddigon medrus.

Yn Nghaerwys, mân cymmwys, cu  
 A diddan i brydyddu,  
 Mewn Eisteddfod hynodwylh  
 A gaed dan y Cymro gwyh  
 Y byu hn: dybu hanes  
 Hôn i'm llaw, gwn am ei lles:  
 E gofir yn hir am hon  
 A'i llywydd diball ëon.

Tuedd i goledd pob gwir—athrylith,  
 Er elwch i'n brodir,  
 Hyd yma, er da ar dir,  
 Yn nheulu hwn a welir.

Syr Edward Mostyn wiwddyn rhieddawg  
 Yn Ninbych eirianwylh, oror enwawg,  
 (Cof am hyn fydd) fu 'n llywydd galluawg  
 A da Dydain Eisteddfod odidawg:  
 I ddoniawl Feirdd awenawg—yn lluoedd  
 Da a hael ydoedd y gwr dyledawg.

Mae'n gyfaill mwyn a gwiwfad  
 A gâr ei lwys gywir wlad;  
 Câr ei defodau cywraïn,  
 A châr ffawd ei giwdawd gain.

# TRAETHAWAD AR AMAETHYDDIAETH,

GAN ANEURIN OWEN, YSW.

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## INTRODUCTION.

THIS little treatise has been composed with the view of affording the Welsh peasantry some insight into methods of culture, practised in various parts of England, which are suitable to the soil and climate of Wales, and which it might be beneficial to adopt. An indiscriminate recommendation of modes of husbandry, however prevalent and successful in particular districts, which could not succeed, owing to local causes, in others, would be productive of injury; and although the extreme diversity of soil, climate, and situation in the principality affords congenial place for most vegetable productions in some part or other, yet the far greater portion is hilly, and favourable only to those plants which flourish in a climate sometimes rudely assailed by cold blasts in the spring, and chilled in summer by the prevalence of moisture. With these impressions, the author has thought it expedient to confine his observations to those districts which comprise the mountainous and inland parts of Wales, conscious that any remarks of his relative to the well-cultivated tracts bordering on England and the sea would be presumption. He is aware that in those situations are comprised many of the most enlightened agriculturists of the island, who are well acquainted with every publication on the subject. He has endeavoured to elucidate the erroneous practices which obtain among those who are debarred by the use of the Welsh language from an acquaintance with the researches of scientific men; and to point out, as far as he is able, those improvements of which their tillage is susceptible, without entering into the chemical principles of agriculture; from the difficulty of translating them familiarly, and the necessity that would arise, either of adopting the scientific nomenclature, which would be abstruse to the farmer, or rendering them by adequate Welsh terms, which would not be easily comprehended. Preference has therefore been given to detailing the practice of a small farm situated among the hills of an inland district where some experiments have been tried which have proved successful;

and the experience thereby acquired justifies the innovations recommended. This procedure has been adopted from observing that details on the "Management of Select Farms," published by the Society for the Promotion of Useful Knowledge, form an interesting summary of the husbandry of particular districts, and models from which manuals, which would furnish information to our indigenous agricultural class, might be formed.

After a short detail of Welsh agriculture, from the earliest periods of which we have satisfactory records, strictures upon various injudicious practices are given, followed by the description of the management of an upland farm, which has been sensibly improved by the course of husbandry adopted; and the whole concludes with concise remarks upon various objects of interest to the husbandman, arranged in alphabetical order.

Some words have been unavoidably used which may appear obsolete, and therefore requiring an explanation. Of these, some are used locally in particular districts, others are to be met with in old authors, and a few have been selected to express particular objects, which otherwise would have required circumlocutory phrases.

The principal of these unusual words are:—

Argeisiadau . . . . .	Experiments.
Blawn . . . . .	Fat.
Cloron . . . . .	Potatoes.
Cyffesoldeb . . . . .	Relative utility.
Diwylliant . . . . .	Husbandry.
Glud . . . . .	Gluten
Gweryd . . . . .	Soil.
Gŵy'h . . . . .	Drain.
Hinsawdd . . . . .	Climate.
Is-wer, d . . . . .	Sub-soil.
Llin . . . . .	Fibre.
Llined . . . . .	Fibrous matter.
Llygat'ardl . . . . .	Crown of a plant.
Manylion . . . . .	Scruples.
Maranedd . . . . .	Alluvial soil.
Plith-wrtaith . . . . .	Compost.
Sodl-wreiddyn . . . . .	Tap-root.
Sythi . . . . .	Starch.
Trafn . . . . .	Shift in a course of crops.
Tyllyr . . . . .	Dibble.



## AMAETHYDDIAETH.

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AMAETHYDDIAETH, un o gysefin orchwylion y byd, à goledddwyd yn Mhrydain er cyn cof: tystia Cæsar fod yr ynys yn dra phoblog, ac yn cael ei diwyllio yn ddiwyd mewn mânau. Ac y mae Trioedd Ynys Prydain yn rhoddi hanes am wŷr a fuynt enwog am eu preiddiau: sef,

“Tri Buelydd gosgordd Ynys Prydain: Bennren Fuelydd yng Ngorwennydd, à gedwis Fael Caradawc ab Bran a'i osgordd; ac yn y Fael honno ugain mil ac un yn wartheg blithion. Ail, Gwydion fab Don à gedwis wartheg gosgordd Gwynedd uch Gonwy; ac yn y Fael honno ugain mil ac un. Trydydd, Llawfrodedd farfawc à fuelis wartheg Nudd hael fab Senyllt, ac yn y Fael honno ugain mil ac un yn wartheg blithion.

“Tri Defeidydd gosgordd Ynys Prydain: Colwynn defeidydd gosgordd Bran ab Llyr llediaith yn Morganwg: Pybydd moel defeidydd gosgordd Tegerin, llwyth Llwydiarth, ym Mon; a Gwesyn, defeidydd Goronwy ab Ednywain, brenin Tegeingl, yn Rhyfonog; ac o'i enw ef y gelwir gwesyn ar fugail defaid: sef oedd rhif à gadwai bob un o'r triwyr hynny, chweugain mil, ac y danynt bob un drichant o feibion eillion yn nawdd cenedl y Cymry.”

Yn nghyfreithiau Hywel Dda y gwelir cyflwrw amaethyddiaeth yn y degfed ganrif, ac y gofal neillduol à gymerid i achlesu a noddi y gwerin. Pob Cymro kannwynol à holai bedair erw o dir gàn ei dywysog, yr hwn oedd arglwydd y cyfoeth, ac yn briodor pob erw diffoddedig. Rhanid tir pob perchen, ar ol ei farwolaeth, rhwng ei feibion; gàn yr ail fab, os byddai tai; ac onis byddai, gàn yr ieuaf, màl y dywed y gyfraith:—

“Oni bydd tai, y mab ieuaf à ddily ràn y holl dreftad, ac yr hynaf ddewisaw, ac o hynaf i hynaf y felly hyd yn oed yr ieuaf. Os tai à fydd, y brawd ailieuaf à ddily ràn y tyddyneu, canys dylerbren fydd yntau, ac yr hynaf ddewisaw ar y tyddyneu. Ac yntau gwedi hyni à ddily ràn y holl dreftad, ac o hynaf y felly hyd ar ieuaf ddewisaw: a'r rhaniad hwnw a bara yn oes y brodyr.”

Gofalid am freintiau a dyledswyddau yr amaethyddion yn fanylech yr amser hwnw nag yn awr; ac y gellir olrhain llawer o arferion Cymru hyd oes Hywel Dda. Braint y sawl à deilio ei dir sydd wedi ei nodi yn hysbys:—

“Ni ddylly neb attal garddeu ganddo herwydd braint ei dail namyn un flwyddyn, canys pob blwyddyn y dylir eu teilaw.

“Braenar, dwy flynedd y dylir ei aredig.

“Braendail, gwir y felly. Sef yw braendail lle y gnotio ysgrubl orwedd heb fuarth.

“Tir gwydd, yn y modd hwnw.

“Tir gwydd, y bo buarthdail arnaw, pum mlynedd y dylir ei aredig.

“Buarthdail, ni bo tir gwydd, tair blynedd y dylir ei aredig.

“Cardail, pedair blynedd y dylir ei aredig.

“Tir a ddigoetir, pum mlynedd y dylir ei aredig.

“Braenardail, pedair blynedd hefyd.”

Rhodddid gwerth ar bob anifel a pheiriant, megys:—

“Amws, punt yw ei werth.

“Palffrai, chweugaint yw ei werth.

“Rhwnsi, neu Swmerfarch (*pack-horse*), chweugaint yw ei werth.

“Gweinifarch, à lusgo gar ac og, tri ugaint yw ei werth.

“Buwch, tri ugaint yw ei gwerth.

“Mochyn, deg ar ugaint.

“Dafad, pedair ceiniog.

“Gafr, pedair ceiniog.

“Cath, pedair ceiniog.

“Gwydd, dwy geiniog.

“Iar, ceiniog.

“Sach, pedair ceiniog.

“Nithlen, pedair ceiniog.

“Buddai, dwy geiniog.

“Paiol, pedair ceiniog.

“Mid, ceiniog.”

“Cryman, ceiniog.

“Caib, dwy geiniog.

“Rhaw haiarn, ceiniog.

“Noe, dimai,” &c.

Eu dull o aru, yn gyffredin, oedd cyduniad lliaws o fan-ddeiliaid i gyfaru dryll o dir, a rhâu y cynnydd; ac er attal ymryson a checri rhwng y cydgeiswyr, y traethid am eu dyledswyddau a breintiau yn helaeth yb y bennod “Am Gyfar:”—

"Pwy bynnag â fyfno wneuthur cyfar, iawn yw iddo roddi ei gred â'r fod wrtho, a chyfarfod y llaw a'i gilydd: a gwedy y gwnelwynt hîny, ei gadw yn y ddarffo y magl.

"Sef yw y magl, deuddeg erw, &c.

"Yr erw gyntaf i'r amaeth: yr ail i'r heiyrn: a'r drydedd i'r eithewig tywarch: a'r bedwaredd i'r eithewig gwellt, rhag tîri yr iau: a'r bummed i'r geilwad; ac felly y cerdda o orau i orau o'r ychen, eithr na thorir yr iau y rhyngthunt hyd y diwethaf. A gwedi hynny erw y gwydd; a honno a elwir cyfair casnadd; a hynny unwaith yn y flwyddyn, &c.

"O derfydd cau dol â'r ychen, a marw un o'r ychen; pa addoed bynag a'i dyco, iawn yw caffael ei erw o honaw.

"O'r bydd marw ych o dra aredig, ei berchenawg â gaiff erw; a honno a elwir, erw yr ych du, &c.

"Pawb biau ddwyn ei ddefnyddiau i aredig, nac ych, na heiyrn, na phethau eraill â fo iddaw. Gwedy y del pob peth attaddunt, yr amaeth a'r geilwad biau gadw yn ddiwall y rhai hîny, a gwneuthur iddunt cysdal ac i'r eiddunt eu hun, &c.

"Gwedy darffo y cyfar, pawb biau gyrchu ei ddefnyddieu attaw adref," &c.

Gwedi trin y ddaiar, yr oedd yr yd yn y maes yn ddarostyngedig i ddamweiniau o golled gan anifeiliaid ac ysgrubliaid; ac am y modd i ddiwygio hyn y traetha:—

"Cyfraith dala y gwarchau â'r yd a gwair.

"O'r peth heer yd, cyfreithiawl yw ei gadw rhag llwgr ysgrubl yn y elo i ysgubawr. Ariant â ddylyir o ysgrubl a orddiwedder yn gyfreithawl ar yd o'r pan heer yn y el i ysgub; ac odd yna ysgub iach yn lle y glaf, &c.

"O gorddiweddir march, neu gaseg, â'r yd, ceinawg dros bob un a naddunt. O ych neu fuwch, dimai.

"Y moch, a'r defeid, a'r geifr, a'r gwyddeu, a'r ieir, ail ddewis a ddylyir o naddunt, &c.

"O bydd anifel wrth did fal y cyrhaeddo i ysu yr yd, ac na ddel un carn iddaw ar yr yd, ni ddyly y deiliad ei ddala, can ni bu ei bedwar carn ar yr yd: ac yna y dichawn ei berchen ei ddiheuraw os myn; ac onis diheura, diwygied y llwgr; can ni ddylyir ariant am danaw yna, &c.

"O damweina bod caseg a hual arnai, neu wrth did, ac ebawl genti yn llygru yd, dyged perchen yr yd y gaseg hyd y lle y gallo ddala yr ebawl, a gwedy y darffo ei ddala, dyged y gaseg yn ei charchar fal cynt i'w hen le: ac yna y dywaid cyfraith, Y dof â ddeila y gwyllt. O

chyll y perchenawg y gaseg o'r dala hwnw, y deiliad á ddily ei thalu o gyfraith: ac ni ddily arglwydd yna un dial, cân ni orug y deiliad un anghyfraith.

"Ni ddilyir daly y teirw o hanner haf hyd Awst nac àr yd nac àr wellt, canys yn yr amser hwnw y bydd terfenydd y gwartheg profadwy. Nac o Awst hyd Wyl Fair gyntaf, canys yna y bydd terfenydd y cynflithed, &c.

"Ni ddilyir daly ebawl yn ol ei fam, a hwnw á elwir saethebawl, &c.

"Fal hyn y dilyir daly ysgrubl: rhai gwyllt y mywn buarth allan, a rhai dof eu gwarchae y mywn ac allan fal y myner: ac o bydd ysgrubl i ddau ddyn, na chymmysger: ac o bydd amryw ysgrubl, na chymmysger hefyd wynt: ac o dodir yng nghyd, rhwymer pob rhai o naddunt. Y moch nid iawn eu rhwymaw, namyn eu gwarchae. Yr ieir, a'r gwyddeu, iawn yw eu rhwymaw yn eu daly. Ni farn cyfraith i ddeilad rwymaw pen a thraed un anifail yn ei warchae, &c.

"Ni ddily deiliad, oni myn ei hun, fynegi i berchen ysgrubl eu gwarchae; canys pob perchen ysgrubl a ddily gadw ei ysgrubl rhag llygru àr ei gymmydogion. Os perchen ysgrubl a'i gofyn, ni ddily y deilad eu celu; ac os cel, a'i marw yn y gwarchae, y deilad a'i tâl i eu perchennogion, a chamlwrw i'r arglwydd, &c."

Hyn á ddigona i amlygu gofal yr amseroedd gynt er gwneuthur cyf-iawnder mewn achosion gwladol, a allasid eu dygwyddo beunydd: da y buasai cael Gweithred Senedd yn cynnwys brodiau eglur àr bynciau amaethyddiaeth, môr fanwl, a chywrair, ag yr uchod. Prin y gŵyr neb yn awr pa yw dyledswydd a baint deiliad tir: un á wertha ei gnwd oddiar y tyddyn, wrth ymadael, yn ddigosb; arall ei dail: un á droir o'i dyddyn wedi hau gwenith heb iawn am ei ran; arall á dalai ei ardreth i'w feistr, ac y gorfyddai ei thalu drachefn i'r gorrwystlai (*mortgagee*.)

Cynnuysaf yma rhyw ychydig o sylwadau o lyfr amaethyddiaeth, à ysgrifenydd amcân pedwar cant o flynyddodd yn ol; er dangos dull a threfn yr oes hòno àr y gelfyddyd, màl yr arferid yn Swydd Morganwg:—

"Brynar Ebrill sydd dda o bydd ffraeth y tir yn ol yr arddwr; eilchwil, ail brynar y gwyl Ieuan, ac achub y gauafar yn amserawl; ac ar y brynar trydydd cwys lydan bedair ongl; ac na bo dofn yn yd megis i ddiwreiddio y llysiau; a'i gadaw yn gadarn i erbyn yr had á hauwyd, rhag myned gormod gwlybwr yn y tir; cân os ceiff yr aradr le dau fys o'r tir byw, yno y bydd diogel yr hâd a theg yr âr; a phan erddych, cymmer gwys fechan dda ei chysylltiad, rhag colli yr hâd: sef achaws yw, os cwys lydan á erddi, a gadaw y tir yn fyw y rhyngddynt,

twyllaist y tir, a chollaist yr hâd; os cwysi llydain yr oged pan elir i lyfnu â dyn yr hâd i'r tir byw, ac i'r rhych, o achos y drygar.

"Edrych pan dyfo yr egin, y cwysau â erddir yn gyson ac yn fân o ben y grwn hyd y llall, ti a'u gweli yn gyson, ac yn llwyddiannus, ac yn amserawl, megis y gwreiddio yr 9d cyn y cynhauf; achaws yw hîny, o daw gwlaw o fewn i'r wythfed dydd, a dyfod wedi hîny ddwy-nos neu dair o rew, y rhew â gerdda hyd yr aeth y dwr, a hwnw â ormeilia â'r yr hâd gwan isel.

"Cleidir a thir caregog o wanwynar, ei hau yn amserawl cyn mis Mawrth, megis y cafont anian y gauaf a gwreiddio yr hâd; càn na lwydda gwenith â hêir gwedi yr amser hîny.

"Tir gwlyb gad rychau dyfnion ynddo i ollwng y dwr i redeg o hano, a'i adael yntau i sychu cyn ei hau, rhag llygru yr hâd gan y gwlybwyr.

"Par chwynu dy 9d gwedi gwyl Ieuan; sef achaws yw hîny, os chwynu di ef bymtheg diwarnod neu wythnos cyn gwyl Ieuan, ef â dyf dri llyseuyn yn lle yr un.

"Par fedi dy 9d a'i gynnull yn gall, a'i ddodi mewn ysgubor ddi-ddos. Pan ddél yr 9d i'r ysgubor, cais wr ffyddlawn cywir i gyfrifo rhwng y dyrnwr a'r cernorwyr, a'i ryddâu at y cernorwyr yr 9d yn ugeiniau, a'i ben rhag colli y mesur y mewn ac y maes yn ei fesurau; ac yn yr un llestr y mesurych i mewn mesur i maes.

"Na werth dy sofr oddiar dy dir, ac na symmud oddiyno, oni bydd raid iti doi dy dai; càn os symmudi ychydig llawer â golli. Ardd dy sofr i'th dir o wyl Saint Nicholas hyd y Calan, a gwellâu llawer â'r dy dir y bydd hîny; a gwedi y pydro, ardda ef yr eilchwyl, a hau ceirch neu haidd ynddo yn mis Mawrth; a phan y bo sych, dwg dail chwal â'r yr egin a gwasgar ef, a gwell o lawer y llwydda yr 9d.

"Symmud dy hâd bob blwyddyn; canys gwell y cynnydd yr hâd o dir arall nog o'r tir ei hunan; a phrawf fal hyn: ardd ddau ran yn unawr, a haua y naill â'i hâd ei hun, a'r llall â had arall, ac yna gwybyddi fod yn wir hyn uchod."

Y cynnrych hwn, o driniaeth ein hynafion, â ddengys nad oeddynt yn diystyru y moddion o chwanegu a maethu ffrwythau y ddaiar; ac nad oeddynt anwybodus o amcanion at lwyddiant y gwaith: o oes i oes y gwelir gofal rhai i addysgu a choleddu eu cydwladwyr.

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Cymaint o lwyddiant gwlad sydd yn dybenu â'r y modd y diwyllir y tir, cymaint o gysuron cywladoldeb sydd yn gysylltiedig â chyftwrrw y rhai â ymdraffodant yn y gorchwylion anghenrheidiol i amaethyddiaeth, mál yr hola yn gyfiawn yr ystyriaeth manylaf â ellir ei roddi iddo, ac

yr arfer o bob moddion â ellid eu mwynâu, o hir gynnefindra, ac ymdrech, a chelfyddyd yr amseroedd hyn. Y lles â darddai o draethiad arferion gwledydd ereill, nis adwaenir yn Nghymru, o eisieu cyhoeddiadau âr destynau diwyllodraeth. Ar bob testyn arall, ysgatfydd, y ceir cyfarwyddyd yn yr iaith Gymraeg; ond ni welir dalen yr un o liosog gyhoeddiadau cylchynol y dywysogaeth, yn cynnwys cynghorion âr rân môr bwysfawr o ein llwyddiant; efelly prin y cyrhaeddai rhybudd i glyw ein gwerin o'r aml gyfarwyddiadau llesol â ymddangosant mewn traethodau Seisoneg: o achos hyn y gallwn olrhain llawer dull o dria tir, â arferir y pryd hyn yn Nghymru, hyd y cynoesolion, heb gyfnewid.

Hyderir bod y cynnyg clodfawr, o wobrwyon am draethodau âr amaethyddiaeth, yn tarddu o ewyllys cynnysgaethu ein cydwladwyr â sylwadau y rhai sydd yn hyddysg mewn arferion gwladol; i fanylu âr gamdriniaeth lle y gwelir, ac i grybwyll gwelliant addas i ein hinsawdd, ac yn brofiadol gân ddiwyllwyr.

Mae anian tyddynwyr o Gymry yn hynod o ddiwyll; eu diwydrwydd â amlyceir yn eu gorchwylion; ac nid hawdd ystyried eu boddlondeb mewn cyfyngderau, eu moesau duwiol, heddychol, a chymwynasgar, heb antur i helaethu eu gwybodaeth, a gwella eu cyflwrw. Ni lethir hwynt tân y baich o brisiau isel âr eu cynnyrch, ac ardreth rydrom âr eu tiroedd, heb yr ymdrechladau grymusaf i gyflawni eu haddewidion: ac anaml y gellir beio arnynt am wastraff a meddwod. Er bod maintioli y tyddynod, yn gyffredin, yn rhy gynnwys, i annog y deiliad i anturio newid ei ddull o drin; i brofi amryw fath o drafau cynydau; neu gyfnewidio ei rywiu o wartheg, ac ysgrubliad; mae lleoedd efelly yn gyfartal i ddynion ag ychydig o foddion, er ceisio ennill eu bara; a geill maintioli cymedrol y tyddynod fod er lles a dedwyddwch y gwerinos. Yr arfer waradwyddus o godi âr ardreth y sawl â wellâant eu tiroedd sy ry gyffredin, ac yn drygu llawer mewn amser âr y perchenog ei hun; canys y digalondid â dardda o'r fath driniad â lethu y deiliaid, gân beri iddynt laesu yn eu diwydrwydd, a gwaethu yn eu moddion; ac nid hoff gân amaethiaid da gymeryd tiroedd y sawl â ormesa âr hawb sy dân ei grafangau. Nid hawdd gan neb ymdrechu i ffaethu ei dyddyn onia bydd diogelwch iddo o lonyddwch; naill ai o dymher ei feistr, neu o rwymiad dros amser, peth go anfynych yn Nghymru.

Y sylwadau uchod â escusodant lymder fy ngherydd, wrth feio âr amryw arferiadau â ymddangosant yn ein gwlad; y rhai, yn ddiau, sydd yn parâu yn fwy o achos esgeulusdod, gafael anwadal, ac o eisieu amddiffyn rhag gormail drwg arglwyddi, nag o gydynrwydd diffyg

gwybodaeth i ddeall gwell modd o driniaeth, neu-ddyfalgwch i'w goleddu. Gân sylwi â rai arferion drwg, yn ddefodol dros bob mân o'r dalaith, y dechreuaf fy ardraeth.

Y mwyaf nodedig o'r drwg-arferion hyn, y mwyaf cyffredin, ac anhawsaf i'w ddiwygio, ydyw, gwthio a llosgi pob rhyw o dir. Ysgrifenyddion traethodau â'r amaethiad ydynt yn unol yn ei farnu o fod yn dra niweidiol; yr amaethydd sydd yn gwybod ei fod yn diddymu firwyth y tir; ac y fferyllt sydd yn cadarnhau y farn, wrth chwilio ansoddion y gweryd. Mae yn ddiammheu y gail achosion ymddangos lle nad oes gwell modd i drosi tir gwyllt a mynyddig, yn weryd ffaeth, y tro cyntaf y diwyllir, ond nid oes cymedroldeb yn yr arfer; pob rhyw ac ansawdd o dir, pob ffrith â fedda donen gydrwym, neu orchuddiedig gân eithin, neu fieri, sy raid iddynt oddef yr haiarn gwthio; ac y canlynant rhesi o gnydiau yd, nes byddo blawn, a ffaethder, y gweryd wedi diflanu yn llwyr: y pryd hyn y gadawer, hyd oni bydd gân amaer, ac effaith yr awyr, wedi adffaethu, ac yn barod i ddyoddef cyffelyb driniaeth. Nis dichon cyfrif arddangosi, yn ddigon cadarn, y golled sydd yn dygwyddo oddi wrth yr arfer hon: nis geill y moel rhagwyddol obrwyo y deiliad, nac y perchenog, am y golled â ganlyna mewn amaer. Mewn mânau cyflës at galch, y taenir caenen o hono â'r y beting, anian py un yw, i gynhyrfu grym marwaidd y tir i weithredu, gân fywiogi sylwedd twf, a pheri cysodiadau newyddion, ac o achos hyn yn cyflymu tlodi yr ar. Wrth ganfod rhagoroldeb y cnydiau blaenaf, yr amaethydd ffol a dasga â'r alluoedd ei dir hyd yr eithaf, gân hau yd nes y palla o dalu yn ol yr hadyd. Yn y cyflwrw gwael a hagr hwn, fe ei gadewir i ddwyn y chwyn perthynol idd ei sefyllfa, ac yna toir y ddaiar gân fflon, carn yr ebol, dail surion, gwenith-wellt, a maca-wellt; ac amryw fath o lysiau diles o gyffelyb ansawdd.

Mr. Johnes o Hafod Uchtryd â rodde gynghorion dá â'r y perwyl, yn ei lyfr er addysgu ei ddeiliaid yn Ngheredigion; a chàn fod y llyfr yn brin, nid anaddas chwaneu ei feddyliau â'r yr arfer.

“Didoni a llosgi y sydd wrtaeth arall yn hoff ganoch ei arfer, yr hwn, eithr mewn rhai achosion, y sy ffaidd gennyf; nid yn gymaint o herwydd yr arfer niweidiol yn neilltuol, ac o herwydd triniaeth gwaeth y ddaiar â'r ol hyn. Dywed yr Arglwydd Dundonald, drwy yr arfer yma eich bod yn dyfetha y tir yn ol pedeir-ar-bymtheg rhan o ugain. Diau gennyf yn ol y maint o gnydiau gwancus â gymerir yn gyffredin wedi hyn, heb roddi dim tail â'r y tir, nac yr un cnwd tynerus gyfryngu, gallasi yr Arglwydd Dundonald yn gyfiawn chwaneu y rhan unig â'r ol. Edrycher â'r y holl dir wedi ei ddi-doni, ac ei losgi yn gyffredin drwy y wlad; a eill dim fod lymach neu waeth yr-olwg arno? Bydd gennyf fi dŷb drwg iawn am wybodaeth un ffermwr a ddilyna ffordd

fal hōno o drin ei dir, ac heb haeddu cael na phorth na chyn-northwy."

Bai mawr arall yn niwyllodraeth y dywysogaeth yw, y trafŷ answyrol o gnydiau. Nid yw y trafŷau à arferir, yn gyffredin, yn llai niweidiol nag yr arfer anmhwylus o ddiðdōni a llosgi y tir. Yn yr amseroedd gynt, pan oedd yr amaeth wedi arloesi tir gwyllt, neu wedi gwrteithio tir âr, nid oedd achos iddo beidio à meddiannu cymaint ag yr oedd ef yn medru ei gael o'r tir diwyll. Rhyfeloedd rhwng y Cymry ac y Saeson, oedd yn fynych yn blino yr amaeth, a byddinoedd arfog yn anrheithio ei ysgrubliaid, difrodi ei ydau, a llosgi ei dai: nid oedd iddo ond trin ychydig, a chipio hŷny à allai yn y modd hawsaf. Yn awr, mae yn bryd i arferion anhebgorol beidio, heddwch sydd yn llonyddu ein hynys, a gaill y deiliad obeithio medi ffrwyth ei waith. Er hŷny, gwelwn pan fyddo cae wedi ei wrteithio i gloron, neu wyndwn i wenith, y cymerir, yn aml, ail grawd o wenith; gwedi hŷny haidd, a cheirch yn ganlynol; oni bydd y tir maly gwedir eisieu sefyll; yna y gadewir, naill ai yn bigsofl, neu y taenir ysgublon y daflod, yn llawn hadyd pob math o chwyn, arno: ac efelly y gorphwysa yn warth, ac yn golled, i'r tyddyn. Mae hyn mōr gyffredin, māl y gallwch ragwedyd y canlyna haidd àr ol y gwenith; a cheirch àr ol yr haidd, mōr wadal ag y dilynant Hydref ar ol Medi, a gauaf ar ol haf. Y canlyniad anianol o fath arfer yw, helaethder o bob rhyw chwyn, blynyddol, a pharâol, ymysg pa rai yr ysgall, ac y gwenith-wellt, à welir yn dra lliosog. Efelly y lluddir dyn, ac anifêl, bob gwaeawyn wrth geisio eu diddymu; ond yn gyffredin y gadewir y rhan fwyaf o honynt, ac wrth aredig, a llyfau, yr âr, maent yn cael pridd rhydd i gynnyrchu: yn y cynhauaf eu toraeth à flinant y medelwyr, ac à lanwant yr ysgubor ag eu had, a chyda y tail à ant i feddiannu, a gormeilio, àr fanau ereill.

Nid ynt y gwrychoedd, yn gyffredin, yn derbyn y gofal anghenreidiol idd eu llwyddiant: yn aml, ochrau y cloddiau à drychir, ac à gludir ymaith, gān adael rhy fychan o bridd i faethu y tyfiant, o ba achos y drain y gwywant, a drylliant yn adwyon. Y cloddiwr sydd yn anhysbys o iawn ddull er eu trin; yr arfer gyffredin yw, tòri y blaguron yn uchder dwy droedfedd, neu lathen, a gyru y blaenion i'r clawdd i dewychu y gwaelod; o ganlyniad y tagir y blagur ieuanc à darddant o'r gwraidd, ac y gwrych à ddygwydda yn deneu yn y bon. Y dull hwn, à elwir yn Lloegr *buckstalling*, ac à waherddir, yn aml, yn ammodau y daliad. Nis gwelir plethu mōr gywrain mewn un māt yn Nghymru ag yn swyddau Trefaldwin a Chaerfyrddin; ac o herwydd bod gwrychoedd yn gwellâu wrth eu trin efelly, dylid cyhoeddi y dull goreu o'u meithrin. Yn Lloegr, y mae dwy ffordd o blethu, a phob un o honynt yn ganmoladwy, a gallant fod yn



llesol i'n gweria ninnau. Un ffordd yw, dewis blaguron cryfion yn y gwrych o bellder troedfedd oddiwrth eu gilydd, ac eu tori hwynt yn uchder polion, a phlygu, neu blethu, rhif cymedrol o weddill y blaguron yn mysg y polion; gàn ofalu am drychu bon pob blaguryn à blygir, braidd yn fwy na hanner drwyddo, onide fe wywa, y gwreiddyn hefyd á wanychir, ac nis tyfa cymaint o flagur ieuanc o'r hen fonyn. Rhaid gofalu hefyd, rhag plygu y blagur at y llawr, onid eu gadael i wyraw 45 gradd, iddynt dyfu a chryfáu. Nid oes angen o erwyddu y gwrych, canys gwell y tyfa yn rhydd. Y dull hwn sy gyfaddas i wrychoedd ár bñau cloddiau, ac á arferir yn Swydd Trefaldwin. Modd arall o blethu pur gelfydd, á ganfyddir lle byddo twf y gwrych yn wyneb y cloddiau, dull cyffredin o'u planu mewn mànuau yn Lloegr, yn enwedig ár gleidir: tòrir digon o bolion o'r blaguron, ac eu rhestrir ár ben y clawdd uch pen y tyfiant, yr un pellder oddiwrth eu gilydd ag y mynegwyd yn y dull blaenorol, a chán lleied ag á wasanaethant o weddill y blaguron á blygir ár i fyny, gàn eu trychu fál o'r blaen, yn mysg y polion; ac o herwydd nad oes eisieu i'r rhai hyn gryfáu, a pharáu, eithr tra thyfo y blagur ieuanc, maent yn cael eu herwyddu, er eu diogelu rhag i anifeiliaid eu codi, a phori y blagur ieuanc; a chynted ag y bydd yr olaf yn ddiofal, y polion ac y plygion hýny á wasanaethant a'gynnud. Y dull rhagorol hwn sydd yn diogelu y cae, yn gadael lle i'r blagur ymestyn yn ddirwystr, a pharotói idd eu plethu, ac yn dwyn cynmyrch digonol o danwydd at achosion teuluaid. Rhaid cofio bod trwch ár bob blaguryn à blethir yn anhebgorol, er llwyddiant y gwrych: diffyg gwybodaeth o hyn sydd yn peri i ein caewyr anghall rwylllo, a sigo, y gwrychoedd, wrth ddolenu y blagur, ac o ganlyniad y crinant, ac á barant aflonyddwch gwastadol.

Esgeulusdod o baratói ebran cyfaddas, erbyn y tymmor gauaf, á rwystrodd fawr o welliant yn y rhywiau o dda. Llawer ychwaneg á ellid ei anturio, nag á goelir yn hawdd, pe buasai fwy o ymgais i godi cnydiau gleision. Yr amlediad, o wartheg Swydd Henffordd, ár hyd cyman mynyddig y Deheudir; a llwyddiant pob rhyw o wartheg Seisonig, eiddo Sr. Robt. Vaughan, yn mlaenau Meirionydd, ydynt yn brawf y gellir cynnwys y rhyw bynag á ddewisir. Pan ystyrier ansawdd ein hin, gwlybanaeth ein tymmorau haf, a thyrnerwch ein gauafau, pob un mòr achlesol i faip a ffacbys; rhyfedd yw i neb esgeuluso diwylliad mòr anhebgorol i amaethiad da. Gweithiau y gwelir llain o dir, hwyrach grwn, neu ddau, o sofi cerch, rhy fudr, neu ry dalpiog, neu ry wlyb, í hau gyda'gweddill y cae, yn cael ei adael i'r orchestwaith o roddi cais am faip. Hwn, ár ol ymyryd am ei lanáu, á heuir ár wasgar, a gadewir yr egin, megys, gàn amled á gwallt pen, hyd onis gorchfygant eu gilydd;

llu o ddyinion, y pryd hŷny, a huliant y cae i'w chwynu, ac a dreuliant lawer o ddyddiau poenus wrth geisio didoli y pethau lliprynaidd hyn, ac a lawenânt bod dim mwy na chwarter, neu hanner, erw o honynt. Os beiwch âr ddeiliad am esgeuluso triniaeth llysieuyn môr fuddiol, efe eich arwainia i'r clytyn gwael hwn, ac a hysbysa i chwi, y draul fawr a gymerodd, ac y drafferth anghyffredin a beris ei chwynu; ac a welwch gynnyrch prin digon i lwytho trol fechan, yr hwn a gedwir i borthi anifel claf, neu fuwch newydd fwrw ei llo. Byddwch wedi boddloni na wiw siarad ag ef am driniaeth maip; rhaid yw i ddyn, o'r fath ymgais, gael gweled triniaeth gân rai a ydynt hyddysg â y gwaith. Mae yn wir, y lludir rhan fawr o Gymru, o fwynâd y cnwd rhagorol hwn gân y defaid. Nid oes dim gwyliad o barth yr amaeth, tir pa un a derfyna â y mynydd, a gadwa y cnwd rhag anrheithiad yr ysgrubliaid hyn, pan fyddont wedi cael blas arno. Pan wasgo y tywydd caled, ac y byddo y gwellt-glas ei bori yn llwyr, angen a ddena y defaid i brofi y llysiau, dieithr iddynt hwy. Pan fyddont unwaith wedi cael blasarnynt, nis dichonir eu cadw: os trowch hwynt o honynt yn y dydd, gwelwch fod yr ormes yn dygwyddo yn y nos; trowch hwynt allan, a dychwelant mewn llai nag awr: hwynt eich blinant yn ddibaid. Os gwybyddant i chwi fod yn wiliadwrus ddechreunos, arosant dân oriau y boreu: ymgeisiant â bob adeg, ac yn y diwedd gân ludded, a digaloudid, diweddwch yr ymdrech.

Y caud mynych â y mynyddoedd sy wedi cyfyngu â y rhwystr hwn, a gellir bellach drin y rhan fwyaf o ein tiroedd fal y mynom. Heblaw lleoedd goruchel, ac egron, maip a gynnyddant â bob mân, wedi eu hau, naill ai â wasgar, neu o fewn rhilliau. Pan heuir hwynt â wasgar, mae eisieu llaw gywrain er eu matogi, a hŷny mewn pryd cyn iddynt orchfygu eu gilydd; gwedi iddynt gryfau rhaid eu hail fatogi, ac o bydd chwyn yn aml, mae yn llesol ei wneuthur y trydydd tro. Traul y mato-giad cyntaf a dal 4s. yr erw, a phob un o'r lleill 2s. y tro. Pan rillir hwynt, mae yn haws eu didoli i'r pellder anghenreidiol, ac i lanâu y rhychau efo haw march, neu aradr, ac efelly mae buddioldeb braenar haf, a chnwd o borthiant, yn unol.

Diwylliad haf yw y dull unig i hyderu arno i ddyfetha chwyn; nid oes modd i eu diddymu ond yn adeg twf, pan egina pob hedyn, sydd yn y tir, mewn cyrhaedd i effeithiau yr awyr; ac wrth aru, mae yr egin cynnaraf yn cael eu dyfetha, ac yr hadau irion yn esgyn i le cymhwys i dyfu, ac yn eu tro i gael eu diddymu yr un fath. Arddiad y gauaf, pan fyddo digynnhwrf y twf, nid yw o wasanaeth lleiaf er dyfetha chwyn; y maent yn unig yn cael eu symud, a phan yw yr ōd gwaeanwyn wedi ei hau, ac adferiad effaith yr haul yn peri adnewyddiad llysiau, hwythau gân adfywio a haenat y ddaiar a chnwd brwysg, ac y lliosogant eu

rhywiau. O herwydd hyn, tân yr arferiad â ddilynir y pryd hyn, mae braenar haf yn anhebgorol er glanâu tir; nis gwiw hyderu â driniad gwaeanwyn i wneuthur llawer, canys yn aml y trôa yn wlyb, ac y mae hadau chwyn heb gael amser i egino. Nid yn aml y gwelir braenar da, ac yn anfynych i neb rhyw gnwd oddigerth cnwd o wenith, a phryd nas disgwylir cael dim mewn ffordd arall. Ac, yn gyffredin, y cymerir cnwd o wair cyn dechreu arddu y braenar, ac efelly y trinir y tir pan ddygwyddo y tymmor gwlyb yn mis Gorphenhaf, ac Awst, yr hyn â luddia iawn ddiwylliad â r y gweryd. O ddiffyg trin maip, mae y ceffylau yn weili â r yr amser pan yw brwysgaf twf y chwyn, ac y goreu er eu dyfetha, yn fynych yn crwydro dros ryw ffridd lom, hyd oni ddaw y tymmor i gywain mawn, neu wair; neu yn ennill bychanig wrth gludo glo, neu goed, am gyflog.

O herwydd bod hanes am brofiad cyflawn o'r hen ddull arferedig, a diwygiad go lwyddiannus, â dyddyn hysbys i'r ysgrifenydd, yn debycach o amlygu y lles o well triniaeth i ddeall yr ymgeisydd, nag haeridau; mi â sylwaf â hynny â welais, ac â geisïaf arddangos yn ddiuedd y canlyniadau.

Y tyddyn ogylich cant erw o faintioli, yn un o'r glýniau â dywalltant eu dyfroedd o fynydd Hiraethog, sydd yn cynnwys o beutu deugain erw o dir maranedd, gyda glanau yr afon, yn gymhlith ag aml lain o glai yn peri gwlybaniaeth a brwyn; ac ambell dyno o fariandir, yr hwn â losga â haf sych: ac o ddeutu triugain erw o dir graianog â r y llethri; rhan o anian gynhes a dwfn, ac yn gwaethgu yn y ffrithoedd hyd onid yw yn troi i swrwd o lechi mân. Yr hinsawdd yn llaith a lled oer; ac o ganlyniad y cynhauaf yn ddiweddar, mál y mae ansawdd tir mynyddog perffedd Cymru.

Gân y deiliad rhagfaenol ydd oedd y tir gwaetod. gân mwyaf, wedi ei aredig ac yn dwyn ôd; y ffrithoedd, rhai wedi eu hau â cherch; rhai yn cael eu gwthio a llosgi; ac ereill wedi pallu, ac yn dwyn chwyn a chor-eithin. Y ceffylau oeddynt pedwar; y buchod chiwech, ac eu heppil; y gwartheg blwyddiaid, yn gyffredin, yn cael porfa oddi cartref; a phedwar o foch yn cael eu pesgi yn y gauaf. Yr ardreth yn ddeg punt a thriugain, trethi tlodion tair punt â r ddeg, a threthi ereill o gylich pump punt. Heuid yn gyffredin deg erw o wenith, rhan â r ol cloron, rhan â r fraenar hâf, a rhywfaint â r ofraenar. Heuid y sofi gwenith yn wastad â haid, ac yna â cheirch hyd y talai; a phan oedd raid iddo sefyll, mál y gwedir, y taenid ysgubion taffod y gwair, weithiau yn gymysg â meillion cochion, arno. Peth o'r sofi cerch â ddosparthid i gloron, yr hyn a gymerai holl wrtaith y flwyddyn. Efelly y triniaid

y tir goreu, onid rhywfaint â gaid at wair. Y ffrithoedd â losgwyd naill â'r ol y llall, ac y dygwyd tri chnwd olynol o geirch oddiarynt, a hŷny oedd gymaint ag â allid ei gael: gwedi hŷny y gadewid hwynt i orphwysu, ac y troid y ceffylau ac y gwartheg iddynt. Gwedi hau yr 9d gwaeanwyn, a phlânau y cloron, y ceffylau a droid i'r ffrithoedd, lle eu gadewid â'r hanner llewygu, nes oedd eisieu priddo y cloron, cludo mawn y deiliad, neu ei gymydogion, a gweithiau cludo llwyth, neu ddau, o galch. O herwydd diffyg dwfr yn y ffrithoedd, yr oedd gorfod dodi llyfetheran â'r y ceffylau, rhag iddynt grwydro i dôri eu syched, neu chwiliad am well porthiant. Yn y gauaf eu bwyd oedd eithin wedi ei bwyo, ac ychydig o wair. Y buchod o achos ansawdd eu porfa sychlyd ac amlwg, â oeddynt o ryw pur galed, ac o herwydd prinder eu porthiant, ni roddynt ond ychydig o laeth. Eu bwyd y gauaf oedd gwellt, ac, o ganlyniad, yr oeddynt yn hysbion y tymmor hwnw: erbyn y dygynnt eu lloiau yr oedd parotôad o wair a chloron.

Y cynnyrch o'r tyddyn yn flynyddol oedd yn gyffredin—

O	10 erw o	wenith	.	.	.	150 mwysel
	10 ,,	haidd	.	.	.	200 ,,
	20 neu 30 o gerch		.	.	.	150 ,,

Rhai o'r ffrithoedd, amser ymadawiad y deiliad, oeddynt wedi en gorchuddio gan eithin\* marwlas; y rhai â arddid yn ddiweddar â oeddynt, rhan yn bigsofi, rhan yn sofi tri chnwd, rhan yn sofi blwydd, &c. Y gwaelodion, namyn y gweirgloddiau, oeddynt â'r droad, ac yn un gaenen o wenith-wellt gwyn, a mae-wellt du, llawer llain o ddail twrwf yn estyuu ugain neu ddeg â'r ugain llath o led gyda yr aber, a llwyni o fieri â'r y grodir. Hyn â sychid ac â lanêid oddiwrth y gwenith-wellt, gan fraenarau haf, a chnydiau o faip, ac â heuid â hadau gwair. Y dail twrwf yn unig, er y braenarid y lleoedd â feddiannynt am ddwy flynedd olynol, ac er hela eu gwraidd yn ofalus, â ymddangos-ynt mewn rhai mânau yn y borfa; ond â'r ddamwain, y buchod wrth bori yn y dolydd a'u bwytynt yn llwyr; ac efelly y llyisiau hyn, â ynt mor niweidiol mewn 9d a gwair, ydynt ddiniwed mewn porfa. Y dolydd hyn, â'r gyffiniau yr afon, ynt amgaedig gan lechweddi coediog, â gysgodant y gwaelod rhag y gwyntoedd gormesol: er bod y cysgodion hyn yn fawr rwystr i gynhauafa yd, neu wair, â'r dymmor gwlyb, ynt o fawr les i borfeydd anifeiliaid; o ba achos, y maent yn borfa barâus. Y rhai mwyaf amlwg o honynt, i dderbyn effeithiau awelon a thes yr haul, â gedwir yn weidir dyfredig. Mae ol dyfrio y rhan fwyaf o'r

\* So called in Denbighshire, from its dull green hue.

isekdir, âr ryw bryd gynt, yn Nghymru : ffosydd dwfr, wedi eu diystyru, ynt yn dra chyffredin; weithiau yn tarddu yn mhell o ryw nant cudd a hysegr, yn rhedeg hyd lethri sychion; onid yn awr gwedi tagu gan brysg, ac yu llawn twf oesoedd o hen goed, â ddangosa yu rhy amlwg y gwaethygiad â ddygwyddodd â driniad y tir. Y gwaelodion oeddynt y pryd hyny yn dwyn eu cynnyrch anianol o wair a phorfa; ac yr aradr â gwynsai y brynau âr leoedd uchod ag na lyfasam ni heddyw eu hanturio, er bod yr olion yn dra amlwg âr ein mynyddoedd.

Y buchod â oeddynt, yn y dull o'r blaen, yn dyoddef caledi yn y gauaf, ac mewn cyfiwrw gwael âr Galanmai, â drosid i'r gweirdir i fod yno hyd hen Galanmai; ac yn aml yn mbellach, onid oedd tamaid i gael yn y ffirithoedd, yr hyn yn fynych nis dygwydda cyn Mehefin; o. gaa-lyniad, y cynhauaf gwair â oedid hyd yn Awst, tymmor, yn gyffredin; go wlyb a thrafferthus i gywain gwair. Yn awr, nid oes un anifel yn sodli y gweirgloddiau yn y gwaeanwyn, ac efelly y dysgwylir y bydd y cnwd yn barod i'r bladur o gylch dechreu Gorphenhaf, pryd y mae gobaith am degwch; a phob ymdrech sydd yn cael eu wneyd at eu gynhauafu, cyn y gwlawogydd gwastadol yn niwedd y mis hwnw, mál y derbynia yr adladd les y cawodydd hyny, ac i fod yn barod i bawr y buchod, os bydd adeg sych, neu ryw angen arall, yn achos o ddymuno hyny.

Y ffirithoedd, ac y caeau heb gyfleusdra dwfr ynddynt, â ddrid yu olynol i gerch, i ladd y croen, a chynnorthwyo triniaeth y tir i faip; ac yn olaf â restrid yn chwe thrafn, o gylch deg erw pob trafrn, idd eu trin fal y canlyna yma:—

	Erwi.	Yr erw.	Toraeth cyffredin.
Maip . . . . .	10	40 tunell	400
Haidd . . . . .	10	30 mwysel	300
Meillion . . . . .	10	2 tunell	220
Ditto . . . . .	10	2 tunell	20
Gwenith . . . . .	10	25 mwysel	250
Cerch . . . . .	10	40 mwysel	400

Er arbed didoni, a llosgi, eilwaith y ffirithoedd â farnid yn addas eu tori, ac â guddid gan eithin marwlas; yr eithin â losgid, ac y taenid triugain mwysel o galch âr bob erw, ac â arddid yn y gauaf yn bur ddwfn âg aradr braisg, a phedwar ceffyl; gwaith go annyben a thrafferthus, o herwydd twmpathau, a gwraidd yr eithin. Pan orphenid hyn, yr oedd y gweryd o bob lliw, ac i'r golwg yu anaddas iawn i fd. Taenid triugain mwysel drachefn o galch âr bob erw, ac ei gadewid drwy yr haf; gwedi y cynhauaf yr arddid yn fas, ac â heuid âg amydd o ryg a gwenith, cynnyrch pa un oedd deunaw mwysel âr erw. Y

gwaeonwyn canlynol yr arddid yn o ddwfn, ac yr ymddangosai yr eithin yna wedi pydru mál caenen o wrtaith rhagorol; heud à cherch, ac y medid chwech mwysael àr ddeg àr ugain yr erw. Trinid pob ffrith efelly, ac y dygynt faip da, a dyfethid y chwyn; ac o hýny allan, yr arferid y trafñ y soniwyd amdano yn y blaen.

Rhai o'r caeau, à oeddynt yn bigsofi, á barynt drafferth anghyffredin i'r diwyllydd; oedd rhaid eu harddu saith gwaith neu wyth cyn eu cael yn ddigon glân i faip. I arbed gwaith mor ddrud ac annynben, rhoddai y deiliad gais àr ddull á arferid gán yr enwog Ducket mór llwyddiannus yn Swydd Surrey, a chyda math ragorion annysgwyl-iadwy, mál yr oedd wiw gantho ei ganlyn yn wastad wedi hýny. O herwydd nad oes achos yn awr o gelu, mai ei fawrhydi George III. á orfu àr fanylion Ducket o gyhoeddi ei ddull i'r byd, ac á ródde hanes dra-eglur o hono mewn rhai llythyrau hynod o gywrain, ac a'u cyflwynai at Mr. Young, iddo eu cyhoeddi dân ffug enw; nis medraf well dyben nag eu cyfieithu, ac eu gosodi yn chwanegiad yn niwedd y traethawd. Yr awdwr oedd yn dra hoff gantho ddilynu amaethydd-iaeth, ac y llythyrau hyn á ddangosant fod ei wybodaeth o hono yn gyflwyr. Ei argeisiadau àr gyfiesoldeb ceffylau ac ychain, i'r ty-ddynwr, á olrheinid yn dra gefalus, ac á gadarnáant lawer o wirioneddau buddiol.

Cân nad oedd un o ereidr Ducket àr gael, gwnaid un o'r rhyw cyffre-din yn gryfach nag arferol, ac arddid cae tra llawn o wenuith-wellt, gán droi cwys fas i waelod y chwyn gydag aradr cyffredin, ac yna arddu, gyda yr aradr braisg, cymaint o ddyfnder pridd arni, ag á allynt pedwar ceffyl cryf ei godi. Golwg y cae oedd er digaloni, canys y pridd ni arddid erioed o'r blaen á ymddangosai mewn manau yn felyn, mewn lleiniau yn glai, mewn lleoedd ereill yn fan-lechi, ac aml swrn o geryg. Gadewid efelly hyd amser hau maip, a dygai gñwd rhagorol; rhai o'r maip Swedain á bwysynt bedwar pwys àr ddeg, ac y cyfartaledd o honynt yn ddeg pwys; ac y dyfethid y gwenith-wellt yn llwyr. Sofi gwenith, á drinid efelly i gerch yn y gauaf o'r flyddyn 1830, á ddygai gñwd anghyffredin, yr hwn á lwyddai àr hyd yr adeg sych yn nechreu yr haf canlynol, ac á welid yn las, pan oedd ceirch y gymodogaeth yn colli eu gwraidd, ac yn troi yn felyn. Mór anferth oedd golwg y cae pan arddid gyntaf, mál y gwawdid yr ymgais gán bawb, ond amlyced oedd y llwyddiant canlynol, mál nad oes achos i ammheuo, y dylai pob is-weryd gael ei ryddáu pan galedo. Y garddorion marchnad, o gylch Llundain, á ddwfnbalant eu gerddi bob tair neu bedair blynedd, ac á haerant bod y fath driniad yn anhebgorol: a phañ wirier bod gwraidd maip yn estynu llathen, o leiaf, oddiwrth y crynder; a gwenith yn

treiddio i'r ddaiar gàn ddyfned ag uchder ei galaf, ai nad allwn foddioni bod arddiad dwfn yn fuddiol?

Mae tir cloron yn cael ei gyfyngu cymaint ag sy fodd, canys eu heffeithiau hydraul ydynt yn amlwg, dros lawer o flynyddoedd, yn mhob man lle buant. Y Hysieuyn hwn sy dra chyffredin yu y wlad hon, a lle y plenir yn fwyd i ddynion á ddyga lawer o ariant i'r tyddynwr, yr hwn yn aml á dderbynia chwe phunt, neu saith, yr erw, am ei dir, gàn y gymodogaeth. Lle plenir yn fwyd gwartheg, a moch, nid yw yn ateb yn gystadl á maip Swedain. Gàn ganiatáu bod triniaeth y ddau yn gyffelyb, y mae planigion y cloron o werth deg swllt ár ugain, ac eú codi, a chadw, yn werth deg swllt á deugain, yr erw; y cynnyrch sydd o bum tunell i chwech; y mae eu gwlydd yn ddielw, ac eu tal i'r domen ond ychydig iawn, er eu bod yn cael holl wrtaith y tyddyn. Had maip Swedain á brynir am ddau swllt, neu dri, yr erw; eu dail ynt o fawr les; ac eu gwreiddion á bwysant o ugain i ddeugain tunell yr erw. Dywedant y fferylltiaid y cynnwysa chwe tunell o gloron, tunell a hanner o ddeunydd maethol; a deg tunell ár ugain o faip Swedain, dwy dunell o faethiant: er bod mawr o ragor yn y crynswth, ac ychydig yn y rhánau maethol y rhyngthynt; eto, mae maip yn well porthiant gyda gwellt, yn hynod o lesol i bob anifel, ac yn fwy cynnydd ár y domen. Hyn á dueddai i sefydlu yr arfer ár y tyddyn crybwylledig, o hau cymaint ag á ellid o'r trafñ á maip Swedain; ac y gweddill efo maip cyffredin, y rhai á ysir erbyn calan Ionawr, ac yr ysgotiaid melynion i baráu mis yn mhellach, pan y dechreuir ár y maip Swedain, y rhai á gadwant y buchod ac y moch hyd i galan Mai. Y cynnyrch cyfartal ár y tyddyn y pryd hyn, wedi ei gymharu gydag y sylwiad o'r blaen, a amlyga y budd á ddeillia o driniaeth maip.

	Erwi.	Mwysel.	Mwysel.	Erwi.
Gwenith . . . .	10	150	250	10
Haidd . . . .	10	200	300	10
Cerch . . . .	30	350	400	10
Buchod . . . .	6	6	14	
Moch . . . .	4	6	20	

Er bod llai o yd yn cael ei hau nag o'r blaen, mae y cynnyrch yn fwy, o herwydd gwell triniad, ac ychwaenegiad o wrtaith oddi wrth y maip. Y buchod sy wedi cynnyddu o chwech hyd i bedair ár ddeg, a gwedi newidio eu porfa, o'r ffirithoedd sychlyd i'r dolydd toreithiog. Yn y gauaf maent yn derbyn hýny á fwytáant o faip, gydag eithin wedi eu malu ac eu taenellu á halen, ymborth dra buddiol; canys anian boethlyd yr eithin á wrthbwysa leithder y maip; y manus á gedwir

iddynt; a hŷny â borant o wellt, ychydig o hwn â dreuliant, o herwydd y llawnder o well bwyd. Gwair â gedwir iddynt erbyn bwrw eu lloiau, i fwyta gyda maip Swedain.

O achos cyfriso maip môr addas i ein amaethiad, helaethaf am eu triniad â'r tyddyn dân sylw. Heuir hwynt yn rhesi pedair troedfedd oddi wrth eu cilydd: galla y pellder hwn fod yn rhyfedd gân lawer, o herwydd nid ydynt prin hanner hŷny yn gyffredin, ond o brofiad hir, gwybyddir bod y cnwd gymaint y naill ffordd ag y llall; wrth gael digonedd o le mae y maip yn chwyddo i lathen o gylch yn fynych, ac y dail yn ymgysgwrdd tros y rychau. Ac un lle annhraethadwy â ddeillia oddi wrth yr arfer hon, hawdd iawn, efelly, y gellir braenaru rhwng y rhesi drwy yr haf. Ar y rhan oreu, a glanaf, o'r trafn maip, heuir maip Swedain, o gylch hen galan Mai; os nad ellir paratôl y cwbl pryd hŷny, plênir rhan yn mis Mehefin â phlanigion â fyddont dewaf yn y rhesi, neu rai wedi eu hau at y perwyl yn yr ardd, yn mis Ebrill. Plân yw y ffordd oreu, ysgatfydd, canys dyn â blân yn hawdd hanner erw yn y dydd, ac nid ysir hwynt gân y chwain. Hin sych sydd oreu i blân pob peth, gân ofalu â'r ol tyllu y lle, o osodi y planigyn ag ei ddail isaf yn gydwastad â'r ddaiar; yna rhaid cychwyn y tyllir i'r ddaiar dair modfedd neu bedair oddiwrth y llysieuyn, ac ei wthio â'r ŵyr ychydig dyfnach nag y gwraidd, a, chan ei droi, gwasgu pridd â'r i fyny at waelod y gwreiddyn. Y ffordd gyffredin, â'r ol gosodi y planigyn yn y twll, yw casglu pridd at y goes, ac ei gwasgu yn dyn, gân feddwl y llwydda efelly. Hyn a rwystra i leithder faethu y gwreiddyn, yr hwn yn fynych ni chyffyrddâ y pridd ag ef, ac â lwyda, ac o ganlyniad y llysieuyn â wywa. Y gweddill o'r trafn â heuir â maip cyffredin o gylch Alban Hefin, a phan ddangosant yr egin bedair neu bump dalen, cyfrwng y rhesi â arddir gân aradr ag un ceffyl, oddi wrth y maip, ac môr agos iddynt ag y gellir, heb eu niweidio, ac y teneuir hwynt gyda matog i bymtheg modfedd o bellder. Y chwyn â wywant, a phan gyfoda ail dwf o honynt, erddir y tir drachefn â'r hin sych; ac o bydd achos, ail fatoger rhwng y llysiau. Efelly y trinar hwynt drwy yr haf, mâl y byddo angen yn gofyn, tro at y maip, a thro drachefn oddi wrthynt: ac os bydd y tir yn wlyb anianol, y tro diweddaf y trinar, y codir ychwaneg o bridd i guddio gwraidd y maip. Calan gauaf y bydd eisieu dechreu arnynt, ac y gosodir clwydi â'r ddarn, ac y symudir fal y treulir y cnwd yno. Yn mis Mawrth, pan y dechreuont faip Swedain flodeuo, y tŷnir hwynt o'r ddaiar, a chludir i le cyfaddas wrth y ty, a thôrî eu sodlweiddiau, ac y gosodir hwynt yn gryno wrth eu gilydd. Y buchod o hyn allan â fuarthir, rhag iddynt gael blas â'r y gwellt-glas, a gwrthodi eu hymborth. Mâl y byddo cyflensdra, y tir maip â fraen-



arir, ac os bydd modd, o flaen rhew; ac efelly y bydd y gweryd yn rhydd i dderbyn haidd. Linnæus a ddyweda mai deiliadaeth y bedw yw yr arwydd oreu o dymmor hau haidd yn Sweden, ac y mae yn fynegiad da yn ein gwlad ni. Nid oes un grawn yn gofyn gweryd môr rhydd â haidd, ac yn fynych y soff gwenith lle heuir sydd dalpiog, a llawn o chwyn, y rhai a ychwanegant yn yr hadau â heuir gyda yr yd.

Meillion cochion a heuir yn un trafn, a meillion melynion yn y trafn canlynol, o dybied nas llwyddant meillion cochion yn yr un tir yn amlach na phob deg blynedd; y tyb hwn sydd yn dra chyffredin yn Lloegr. Os gadewir i hadu maent yn sugno cymaint o'r nodd priodol a'u maethant, mâl na ffynant wedi hyny am dro hir; y llysiau yn diflanu yn y gauaf cyntaf â'r ol eu hau.

Gypsum sydd yn annogaeth neillduol i feillion cochion; a phrofiadau diweddfaf gan ddiwylydd athrylithgar yn Surrey, a lwyddodd yn meithrin ffa, gwenith, a meillion cochion yn olynol am flynyddoedd, wrth wrteithio yn dda, ac aredig yn ddwfn, a ddengys nad oes achos anobeithio wrth eu hau yn amlach; ac a gadarnâa ddull Ducket.

Y gwyndwn a oddefir i sefyll am ddwy flynedd, ac y calchir i wenith yn y gauaf cyntaf: arfer lled gyffredin yn Swydd Trefaldwin, ac y tybir y breua y croen yn well, ac y llyfnir y gwenith yn fwy diboen, nag wrth oedi calchu hyd amser hau, ac heb enbydu o niweidio yr hadyd, na llosgi traed y ceffylau, gan nawd y calch poeth. Gwedi y cnwd gwenith, y tir a ddwfnerrddir yn y gauaf, ac o herwydd nas gellir hau amgen yd na cherch, gan lawn hyder o lwyddiant â'r ol y fath driniad, yna y cerch a heuir: ac efelly y bydd glan y gweryd, ac y chwyn wedi pydru, erbyn y trafn maip.

Sylwais yn lled fanwl â'r driniad y tyddyn hwn, gan dybied yr atebau dwfnarddu; hauad maip; diddymiad braenarau haf; arbediad didoni a llosgi tir; troad dolydd i wair, a phorfa; diwylliad llethri, a ffirithoedd; a dyfriad tir; yn mhob mân yn Nghymru: ac yn anhebgorol i amaethiant cywrain. Mae tri anhebgor arbenig amaethiant: bod y tir yn sych, a glan, a maethlawn.

Rhaid gofalu er diddymu tarddelli dwfr; ac nis dichonir hyn eithr drwy dânrigoli, a thrwy arloesi y talarau. Nis gellir trin tir ar yn iawn, na medi cnwd trwm oddiarno, heb ofalu yn arbenig am hyn: o ddiystyru sychu tir profir yn amlwg bod amryw arallion bethau yn y gelfyddyd heb eu gweithredu yn gyflawn; canys, heb ofalu yn ddichlyn am hyn, nis derbynir ond yn anghyflawn y lles â darddo oddiwrth arddu a gwrteithio.

Y budd o gadw tir yn lan sy ddigon amlwg: chwyn, pa bynag ai rhai blynyddol ai parâus, a welir yn mynu cadw eu rhagor â'r y gweryd,

ac á ennillant les cyntaf y gwrtaith, os gadewir iddynt y meddiant; am hýny eu mudo ymaith sydd ystyriaeth o bwys i amaeth; a gellir sýnied mai yn ol maint y llwydd o'u diddymu, efelly y bydd dda neu ddrwg cnydiau yr amaeth. Os nerth, neu alluoedd maethol, y gweryd á dynwyd allan, gán chwyn, neu fath lysiau, ag á dyfont yn anianol ár y tir; nis dichonir peru i ddim tyfiant, á osodir ynddo drwy gelfyddyd, lwyddo byth. Gwir yw, mai prin y gellir llwyr ddileu y cyntefigion, ond ár fychander eu rhifedi y canlyna maint y cynnydd, á alla y tir ddwyn i ddyn, am ymdrafferthu yn ei driniaeth.

Dyly pawb wybod mai rhaid yw adferu i dir, ár ddull gwrtaith, y nerthoedd á dynwyd o hono yn gnydiau. Diau ambell wrthdybiadau á daenwyd yn ein plith, ár droion, o berthynas y lles o faethu tir drwy wrteithion; ond prin y rhoddid coel i hýny gán neb, ac weithion y maint gymaint dros gof, mál y byddai yn ofer eu sylwi. Gwrtaith yw yr offeryn cadarnaf yn llaw y tyddynwr, ac y gofal á roddid at ei gasglu, ei barotó, ac ei gyfosodi, y sy ran bwysfawr yn y gelfyddyd ár ei law. Tebygwn fod diwylliodron yn fwy ár ol, am bethau á berthynant i hwn, y tryddydd o gyffredinion trin tir, nag o berthynas y lleill; ac yma, mewn rhan, y gwelir y lles o wybodaeth y fferyllt.

Un lles á dardda o raniad y tir yn drafau i'r deiliad, ac i'r perchenog. Y perchenog á wyr pan osoda ei dyddyn pa gynnyrch á ellid dysgwyl, ac á wela, ár olwg, yn mha fodd y trinig y tir; nid oes ymryson am hau gormod, a chodi ár yr ardreth, o'r achos. Y deiliad á ddiwyllia ei dyddyn yn hyderus, gán adnabod y drefn; gŵyr efe ei orchwyl, ac nis ofna gael tir wedi diffoddi o hir ddwyn yd; ei ardreth sy fwy safadwy, ac nid yw mòr debyg o gael ei chwanegu drwy anwadalwch, neu o dyb y medra hau mwy o yd. Galla yn fwy éon ymholi ag y perchenog am ostyngiad, os yw y byd yn gwasgu arno. Yn Lloegr nid yw symudiad y deiliad yn peri rhagor ár driniad y tyddyn; pan ddelo y rhwymiad i ben yr á yr amaeth yn fynych i dyddyn mwy, neu lai, nag á ddaliai o'r blaen, heb gyffro; pawb á ŵyr ei ddyledswydd, ac yr angen o'i chyflawni. Yn Nghymru, pan ymadawa deiliad á'i dyddyn, efe á heua gymaint o yd ag á allo, efe á rodde wenith yn ei dir cloron a braenar, yr hwn y mae efe dñn rwym i'w feddi y cynhauaf canlynol, ac á dderbynia y traian, yr hanner, neu y deuparth o dri, mál y byddo ei driniad, ac arfer y wlad; ac y rhan hon, yn aml, á gluda ymaith, ac á eill werthu ei dail i'r neb á sýno, os na phryna ei feistr.

Rhestraf yman enwau rhai gwrthddrychau Amaethyddiaeth, gán sylwi ychydig ár eu cynneddfau, ac hysbysu y llysiau y byddant debyg o ffynu yn ein gwlad, ac y dull o'u trin.

## ARADR.

Yr hen aradr cyffredin drwy Gymru oedd, hyd yn ddiweddar, yn offeryn go chwithig, wedi ei gyfansoddi, gàn mwyaf, o wŷdd mál y torid o'r coed, heb fawr o ol llaw gywrain yn eu naddu. Rhai o'r cynllun hyn, á welir hyd heddyw yn lled fynych yn Nyfed á Cheredigion, ac y mae yn rhyfedd gàn olygwr yr arddá yr amaeth cystadl gydag y fath beth anferth. Y swch sy debyg i gŷn mawr, y cwllyr weithiau yn gorphwys ar y swch, weithiau estýnu o'i flaen: y dymchwelydr á wneir o ysdyllen, neu ddarn o bren, wedi ei hoelio wrth y gwadn. yr hwn sydd o lun anferth, ac yn wrthun o faint á hyd.

Aradr Rotherham á enwirefelly oddiwrth y dref, yn yr hon ei gwnelir, yn swydd Caer Efrog. Hwn yw y cyntaf, á hynotaf, o ereidr yn rhagori àr ereill, ac yn hawsach ei weithio gàn ddau geffyl yn gyfochrog, nag yr hen aradr gàn dri, neu fwy, o geffylau yn olynol. Nid ydyw aradr Rotherham yn addas wrth geffylau yn olynol, o fod efelly ei gerdded yn anwastad, o achos yr anghenraid o'i ddal àr ŵyr, ac yn gwneyd ei waith yn anghylawn. Mae hyn, mewn rhan, yn fai arno gyda cheffylau yn gyfochrog, gàn fod y swch lawer lletach wrth ei blaen nag sy raid, yr hyn á bera iddo fod yn anhawdd ei weithio mewn pridd graianog, ac hefyd mewn clai, os bydd y tir yn sych.

Gwnaid gwellâd mawr àr yr aradr hwn gàn Mr. Small, yr hwn yn awr sy mòr adnabyddus yn Nghymru, tan enw aradr Ysgot, mál nas gwiw son amdano. Dyma yr offeryn cyntaf á ddychymygid ac iddo aden wrth ei swch: yr aden á bera iddo dōri gwaelod y gwys yn llwyr, á chàh hŷny yn llawer gwell nag yr hen swch, yr hon á rwygai ei ffordd drwy dyllu rhagddi.

Yr aradr dwygwys á ganmolir yn Swydd Amwythig, lle y gwelir yn gweithio yn hynod yn y maesydd ehang lled wastad. Nid oes ammheuaeth na wasanaetha yn dda mewn gwastadoedd halaeth, ond gàn fod y rhan fwyaf o ein tiroedd yn serth ac anwastad, goreu i ni yr offeryn á ddygymoda àr bob tyddyn, mál yr aradr ysgot.

## BRAENAR.

Arddu yn misoedd yr haf, pan yw y ddaiar yn sych, sy dra defnyddiol, yn enwedig àr gleion á ynt, megys, yn gofyn hŷny yn fwy ná gweryd arall; ac nis dysgwylir amaethiant llwyr, heb hŷny, àr ddaiar oer, á thrwm, o bob amrywiol ansawdd o waelod, dwys, á gwydn. Diammhau mai afreidiol yw braenar noeth àr bridd ysgafn, á rhydd, canys gellir gweithio y fath drwy Fai, á Myhefin, ac àr ol hŷny ei drin gyda maip. Nid yw triniad cloron yn glanáu tir, nac ei ffaethu, mál y gellir yn

hawdd ei weled wrth sylwi tir dân y cyfryw driniaeth, ar ol codi y cnwd o hono.

## BRESYCH.

Llysiau da, hawdd eu meithrin, ac yn hoff gan bob anifel. Heuir hwynt mewn gwelyau, ac y teneuir hwynt cynted ag yr eginant: pan gynnrychant bedair neu chwe dalen, adblanir hwynt mewn lle cyfaddas, nes byddo eu heisiau yn y maes. Rhaid gofalu, wrth eu planu, na byddont yn is yn y pridd nag y buynt o'r blaen, ac na syrthia pridd i eu llygattardd, ac eu planu ar hin sych. Ceisier pren naw modfedd o hyd, ac yn gymmhraff hyd i fodfedd oddiwrth ei flaen, gan ei bigfeinio. Tyller yn ddyfnach na gwraidd y llysieuyn, a rhodder y planigyn yn y twll, a gwthier y tyllir i'r ddaiar dair neu bedair modfedd oddiwrth y twll, ar ôr, o dân y gwreiddyn, gan roi hanner tro, a gwasgu pridd at golyn y gwreiddyn; a pheidio llenwi pridd at y goes, ond ei adael yn rhydd i dderbyn y gwlaw. Llathen yw pellder addas y rhywiau mawr oddiwrth eu gilydd: y rhywiau manach á allant fod o bymtheg modfedd hyd yn ddwy droedfedd. Yr amser i hau rhai cynnar yw o gylch Calan Awst, a rhai mawr o hŷny hyd yn Ebrill. Am eu bânau cysodol edrycher y daflen. Gwasanaethgar iawn yw bresych ar amser rhew ac eira, pryd nas cefir y ddaiar yn rhydd i gael maip. Eu beiau ynt, y doant yn gydaddfed, a buan y pydrant; ac eu bonion diles á huliant y tir, ac á barant drafferth i'w cludo ymaith.

## BUARTHU.

Yr arfer o fuarthu, neu locio defaid, môr gyffredin yn Lloegr, á adwaenid gynt yn Nghymru, ond y meddylir nás ateba yn dda, yn enwedig yn y parthau canol, o herwydd gwylltineb y defaid ni oddefant eu carcharu, a llaithder ein hinsawdd á ddryga yr ysgrubliaid yn eu lloc.

Byswellt garw (*Dactylis glomerata*. Cock's foot.) Gwellt garw á dyfai mewn perllanau, a bonau cloddiau, nid anhoff gan anifeiliaid. Coke o Norfolk á ganmola ei hau yn hytrach nag Efrai, gan dybied y tloda lai ar y gweryd. Cynnrych y byswellt ar erw sydd yn fawr, yn ol profiadau Sinclair, yn Woburn, yn bump tunell yr erw, yn cynnwys, mál y profodd Sr. H. Dafy, o gylch 1000 pwys o flawn. Mae yn lled anhawdd hela yr had, o herwydd bod pryfed yn eu hysu, ac y gofyna le ffaeth.

## CALCH.

Un or cyffeiriaut mwyaf defnyddiol i'r amaethydd. Mae dau ryw o galch, un yn galch pur, a rhyw arall yn gymysg á Magnesia: y cyntaf

y dylid ei arferyd; canys y calch magnesain sy rhy derydd, neu ffyrnig, ac os bydd llawer o hono yn cael ei roddi â dir, gwna hyn y tir yn ddifffiaeth: nid oes ond ychydig o galch magnesain yn Nghymru, ac efelly nid cymaint â raid gofalu rhagddo.

Calch sydd yn gweithredu trwy beri cyflymach dattodiad y bàneu cysodol; hŷny yw, braeniad y gwrtaith, neu y gwraidd, a llyisiau, â fyddont yn y tir; trwy hyn, os bydd y gweryd o ansawdd gwân, neu ddiwrtaith, y derfydd y rhâuau maethol mewn ychydig amser, ac y diffirwytha y tir yn gynt, na phe buasai heb ei galchu erioed. Llosgi tir sydd yn effeithio yn yr un modd; ac os ei calchir hefyd, mae yn amlwg y bydd y ddau achos, wrth gydweithredu, yn dwyn y gweryd i dodi gynt, os heuir llawer o gnydiau heb wrtaith cyfatebol.

Gwell yw rhoddi calch â dir gwell; canys nis ateba â hen dir ar. Mawndir o ansawdd teneu â galchid, ac â dloidd gân ormod gyru arno, nid ellir ei adferu i gyflwrw da. Nid ydyw ond traul ofer ei ail galchu; ac os ei gwneir, fe ei ddrygir yn ddirfawr. Tir o'r fath, â ol ail galchiad, â ddeifia ac a losga yr yd â heuir ynddo; a phan ei teilir nid yw yn cyflawnu y dysgwyliad.

Ffordd dda yw taenu calch hyd y cloron, efelly y cyfuna a'r tir, ac y lladda y pryfed; ac os taenir gynted ag yr yslacir, ychydig â ddigona i gaenu maes go ehang. Os gadewir dros amser i dderbyn gormod o leithdra, mâl y rhedo yn dolcheni, nid ellir ei ailfrwisi, ac ni wasanaetha môr nerthol.

Nid da yw cymysgu calch a thail; canys llunia hŷny gymhlith ansoddadwy, nid ellir ei falurio.

Calch poeth â losga gnawd anifeiliaid ai treiddia: o damweinia y fath aflwydd, cymhwys yw golchi y lle â llaeth, neu faidd sur, yr hyn â ddi-ffodda angerdd y tân. Pa suraf y llaeth, neu faidd, goreu fydd at y perwyl: o eisieu hyn, gwinegr, neu olch sur, â wasanaetha.

#### CAU.

Dylai pob tyddyn gael ei adranu yn geufeusydd atebol i drefn y trin-iad. Mewn tyddyn mynyddig nis gellir cadw porthiant gauaf rhag ei ddiroddi heb ystyriaeth fanwl o hyn; ac y mae yn eglur y cynnelid mwy o anifeiliaid mewn lleoedd uchel, pe gellid arlwygo ymborth iddynt erbyn y tymmor llwm. Nid oes achos am ychwaneg o gaeau nag yr amcanir o drafau o yd, porthiant, gwair, a chnydiau gleision, ond y dylid eu cau yn gynghadarned ag â ellir. Rhai â godant gloddiau pridd, neu dyweirch, a gwrysg, neu eithin hau ar eu penau. Gwrychoedd o gyll, neu helyg, ydynt yn dra chyffredin; ond nid ynt cystadl â drain; canys ni oddefa y gollen ei phlygu yn dda, ac yr helyg â dyfant yn fuan i

faintioli gormesol, ac a eneuant yn y bon. Bedw â'r leoedd uchel sydd yn wrych rhagorol. Drain plan ydyw y goreu o holl wŷdd arferedig yn dyfiant cloddiau; ond y gofynant eu plân a'u cadw yn ofalus; canys os dygwyrdd adwyon, nid hawdd eu diwygio; ac os eu hesgeulusir, gwell yw plân gwrych newydd, na cheisio meithrin y rhai ysig.

Gwaliau o geryg, lle y ceir, ydynt y mwyaf diofal, ac ond ychydig drutach na gwrych, erbyn ystyried y gofal sy raid gymeryd i feithrin gwrych da. Yn Ngheredigion y gwelir gwaliau dyblyg o geryg, wedi eu llenwi a phridd, a gwrych ar eu pênau; y rhai â gadwant anifeiliaid allan o'r caeau yn hynod. Yn Swydd Dyfnaint y codir cloddiau o uchder anferth â'r draws y cymau culion, ac â'r eu pênau y plenir coed o dwf uchel, er cysgodi rhag y gwyntoedd gorllewinol, â chwythant yn gyffrôs hyd yr hafnau cyfyng.

#### CEIRCH-WELLT. (*Avena*. Oat-grass.)

Mae amrai o rywiau ceirch-wellt yn tyfu yn Nghymru; y ceirch-wellt melynaid â welir weithiau yn y gwair, ond nid yw o bwys ei ddysgrifio.

#### CEFFYLAU.

Ceffylau Cymru ydynt o ryw anianol i'r ynys, ac nid hawdd cael rhai gwell at waith y wlad. Ceffylau mawr ydynt mwy darostyngedig i glefydon na rhai bychain, ac y darfyddant yn gynt. Cyffredin iawn yw doddi ebolion dwy flwydd yn y wedd, a phan ddechreuant weithio, nid yn aml y caent eu harbed rhag llafurio yn rhy galed: gwell â fyddai eu gadael blwyddyn yn mhellach i gryfau, a pheidio â rhoi bwyd rhy foethus iddynt, megys cerch neu flawd.

#### CERCH

Oedd yn ôd hoff iawn gan y Cymry gynt, pryd yr oedd y tiroedd, gan mwyaf, heb eu cau, ac heb eu calchu, a'r anifeiliaid yn cael crwydro hyd-ddynt trwy y gauaf, er mwyn hela rhan o'u bywioliaeth, ac arbed y porthiant. Canol Mawrth yr arferid buarthu yr anifeiliaid, a'r defaid, pob nos, hyd Galan gauaf, â'r y tir, a'u gwilled y dydd; y buarth â symudid pob teirnos, neu bedair; ac efelly dau cant o ddefaid, ac ugain o wartheg, â deilynt ddwy erw o dir yn y tymmor. Hyn â elwir, yn nghyfreithiau Hywel Dda, buarthdail, ac â oddefid ei hau am dair blynedd; yn gyffredin, yn ddiweddar, hwn y heuid am saith, wyth, neu naw, o flynyddoedd, onid oedd môr druan a diffaeth, nas adferu yr hadyd. Y dull hwn â welir, mewn rhan, hyd heddyw yn Nyfed, a Cheredigion, lle trigant mwy o hen ddefodau nag un mân arall yn Nghymru.

Er y llwydda cerch yn well yn ein gwlad ni nag yn Lloegr, ni ddylir ei hau mwy nag unwaith mewn cylch o gnydiau; a buan y profir y lles o hyn. Cerch byr a dyfa yn oreu ar wyndwn; cerch hir, cerch melyn, a cherch gwyn cynnar, sydd addas i soff; cerch ungrib mewn lle gwael, a blew-geirch ar leoedd uchel, rhy ddiweddar i gerchau ereill.

#### CHWAIN-CHWILOD (*Turnip-fly.*)

Pla y triniwr maip a deimlir yn mhob parth o'r ynys, ac a soma ddysgwyliad o gnwd. Ar hin oer sych yn Mai, pan eginant y maip Swedain, hwynt a ysir weithiau yn llwyr gan y chwain. Y maip ereill a heuir o gylch Alban Hefin, gwell y diangynt yn gyffredin, gan dyfu yn frwysgach, o achos gwresogrwydd y ddaiar a lleithdra y tymmor.

Cynghor i ddyfetha chwain yw, taenu calch wedi ei yslacio â golch dros yr egin maip. Dull arall yw, rholio y maip â rholen drom yn y nos.

Y ffordd oreu yw hau maip Swedain yn dew, ac ar amryw brydiau, mál y caffont hin i gynnyddu, a dwyn planigion i gyflawni y bylchau yn y rhesi.

#### CHWYN.

Y rhan fwyaf o chwyn niweidiol a ddyfethir gan fraenar haf, neu gnydiau a ellir eu matogi. Tir blin, llawn o hadau chwyn, ni thrinir mewn un modd mór rad a thrwy ei fraenaru, i roddi cyfle iddynt egino, a chael eu dyfetha.

Tafol a ddystrywir wrth eu tòri, yn mis Myhefin, yn gyd-wastad ag y ddaiar. Breaich wrth fraenaru. Y greulys, neu y benfelen (*ragwort*) mewn porfeydd, wrth eu tynu o'r gwraidd ar ol gwlaw. Ysgall wrth eu tori yn eu blodau, yr hyn a rwystra iddynt hadu, ac efelly eu diddymir. Fion, neu fysedd cochion, yr un modd. Carn yr ebol wrth eu tòri yn mis Mawrth, neu fraenaru yn yr haf. Gwenith-wellt a Gwyran (*couch-grass*) wrth eu claddu, neu eu hela yn ofalus.

#### CLORON.

Er amser eu dwyn gyntaf i ynys Prydain, o gylch dau cant o flynyddoedd yn ol, maent yn raddol wedi ymsefydlu yn mhob parth. Eu lles, ac archwaeth blasus, fu yn achos iddynt gael eu cymeradwyo gan foneddig a gwreng: yn amheuthyn i'r sawl a digonedd o gyfreidiau, ac yn anhebgor i'r tylawd. Cloron a ddygymodant â phob rhyw dir, y bryniau uchaf cystadl ag y dyffrnoedd clytaf; ac y bwyteir gan bob anifel.

Llawer dull a ganmolir o'u plân, ac eu trin; a llawer dadl a ddy-

gwydda, pa un oreu rhoddi y tail ar y planigion, neu y planigion ar y tail; ni ddawr pa ddull eu plenir, os cedwir y tir yn rhydd, ac eu priddo yn ddyfal. Os plenir llawer o honynt, hwynt a anrheithiant y tyddyn wrth reibio y tail, ac ni thalant ei werth yn ol, ac y mae cryn drafferth yn dygwydd er eu cadw rhag rhew.

Mae rhai yn haeru nad ydynt cystadl yn ymborth dynion â gwenith, ac eu bod llawn môr ddrud; dywedant fod cnwd erw o gloron yn pwysu o gylch chwe tunell, neu 13,440 pwys; bod yn hyn 8213 pwysau o ddyfr, a 1867 o ddefnydd llinad (*fibrous matter*), ac efelly dim ond 3360 pwysau o faethiant. Bod hadydd y ddau yn gydwerth, ac y tir yn gofyn bod yn ogystadl. Bod rhaid diwyllio y cloron ar eu tyfiant; bod eu codi, cludo, a chadw, yn werth dwy bunt yr erw, ac nad oes dim yn gyfatebol i wellt y gwenith. Cyfrifant y gwenith yn 1440 o bwysau, agos i gyd yn faethiant; ei fedd, cludo, a dyrnu, yn ddeg swllt ar ugain yr erw, a bod y gwellt o werth tair punt yr erw. A gwedi sylwi ar y drafferth wrth gadw cloron, ac y damweiniau oddiwrth rew a phydru; y tanwydd anhebgorol at eu berwi; y golled wrth eu pilio; a bod, os bydd raid eu gwerthu, eu cludo deg milltir o ffordd yn draian eu gwerth: maent yn barnu nad ynt mor gyfrifol ag y meddylwyd.

Y crych, môr fynych ar gloron, â arbedir wrth geisio planigion o leoedd uchel; ni pharâant yn iach ychwaneg nag am dymmor: ond bod cyfleusdra i'w newid môr fynych, nid oes achos i arbed y drafferth.

#### CNYDIAU GLEISION

A arferwyd weithiau o arddu arnynt er maethu y tir. Gwenith Ffrainc yw y llysiuyn â heuir, yn gyffredin, at y cyfryw berwyl. Pabi y gerddi (*garden poppy*) â allai ateb y dyben, o herwydd bod ei had yn rhad; ychydig o hono, am ei faned, â heua erw; tyfa hefyd yn chwim, ac i faintioli mawr; ac ni adfywia, pan sigir gân yr aradr, i hadu a llenwi y tir â chwyn.

codog, (*Hedysarum Onobrychis*. Saintfoin.)

Nid yw yn dygyddmod âg ansawdd ein tiroedd. Ar ffarm y llysiuyn mwyaf buddiol â feddir ydyw hwn.

#### TRAFN CNYDIAU

A esgeulusir yn hynod yn Nghymru Nid oes ond hau haidd ar ol gwenith, a cherch ar ol haidd yn mhob parth; ni chwilir ansawdd y tir, ac ni ystyrir am wellâu y tyddyn. Nid oes ammheuaeth bod cyfnewid y rhywiau o lysiau â heuir yn dda er eu lles, ac y llwyddda yd ar ol cnwd glas yn hytrach nag ar ol yd. Hyn â adwaenir ei fod yn



wirioneddol gàn bawb, ac eto ni arferant o drin efelly. Dylai braenar fod yn sylfon pob trafñ, naill ai braenar haf neu fraenar maip. Ar *glai*, braenar haf sydd anhebgorol, gwedi hñny y gellir hau gwenith a ffa mewn rhesi. Trafñ da yw, gwenith, ffa, haid, meillion, ac efrai; cerch neu wenith, ffa, gwenith, os rhoddir tail i'r soff maill, onide mae trafñ efelly yn rhy dost. Ar *glai*, neu *faranedd*,—gwenith, meillion, ac efrai; cerch, ffa, gwenith. *Cleion teneuon*,—gwenith, hadau gwair, ditto, ditto, cerch. *Mawndir*,—maip, cerch, meillion, a hadau gwair, porfa am ffynyddoedd. Nid ydyw mawndir yn addas i wenith. *Gweryd ysgafn*,—maip, gwenith y gwaeanwyn, neu haid, meillion a hadau gwair, cerch neu wenith. Ni lwydda maip a meillion mór aml, ac efelly y dylid rhoddi pys yn lle maip, a maill melyn yn lle y maill coch bob yn ail. *Tir tywoodlyd*,—maip, haid, hadau, rhyg, neu gerch.

## CYWARCH.

Ni wiw hau cywarch ond ar faranedd ddyfn, wedi ei gwrteithio. Heuir o gylch dau fwysel ar erw, yn mis Ebrill, ar ol i'r rhew fyned o'r ddaiar. Cywarch a ddwg flodau gwryw, a blodau benyw ar amrywiol blannigion: y rhai gwryw á aeddfedant yn gyntaf, ac y dylant gael eu tñnu o flaen y lleill.

## DYFRIO.

Mae cyfheusdra da i ddyfrio llethri o'r aberoedd aml á ffrydiant o'r mynyddoedd, ac á bera fwy o effaith ar diroedd a chryn oriwaered iddynt, nag i'r rhai sydd is a gwastatach. Y llifeiriaint cyntaf yn Hydref ydynt y mwyaf llesol, gàn olchi pydrion yr haf, ac yn gwrteithio y tir wrth droi y dyfr arno am byrthegnos neu dair wythnos, pob trafñ, hyd Mawrth neu Ebrill. Dylyir y tir fod yn sych yn amlach nag yn wlyb; chwe neu naw wythnos sy ddigon, yn y cyfan, o hyd. Os coda cramen wen ar y glaswellt, y dylyir tñnu y dyfr yn uniongyrch oddiar y weirglawdd. Gwair gweirgloddiau á ddyfrir sy well i wartheg na cheffylau.

Dyfr á ladda eithin a grug, ac á faga bawr llesol yn eu lle: os heuir tir wedi dyfru ág yd, ni aeddfeda gynted ag yd arall, ac y bydd yn fwy manuslyd.

Y lles oddiwrth ddyfr, i gynnorthwyo twf, á ellir ei farnu wrth ystyried, mai dyfr yw dair rhan o bedair o bwysi gwellt, mál y gwna pedair tunell o laswellt un o wair. Gwellt yn amser ei dyfiad a ddy- sycha ogyrch hanner ei bwys o ddyfr beunydd, os bydd yr hin yn dymherus, ac y mae yn eglur wrth hñny bod lleithdra yn anhebgorol i'w ffyniant.

EFRYN PARHAUS (*Lolium perenne*. Ray-grass.)

Y gwellt mwyaf cyffredin â arferir yn wyndwn, ac nid heb achos, o herwydd ei gynnarwch, hawsedd ei gynhauafu, a hela ei had. Yr had goreu yw o dwf y flwyddyn gyntaf, y sydd yn gryfach nag yr ail. Efrai Ysgot, ac efrai Pacey, ynt amryfeilion gwedi eu gwellâu wrth driniaeth.

## FFA.

Gofynant dir bras trwm, a sefyllfa gynnar. Os byddant yn cael eu hau âr wasgar y megir chwyn yn y tir, ac efelly goreu yw eu plân yn rhesi, a'u matogi, neu hau pys gyda hwynt. Dylyir eu teilo os bydd amcan hau gwenith y flwyddyn ganlynol, a'u plân mewn rhesi 27 modfedd oddiwrth eu gilydd, er mwyn aredig y rhyngthynt i ddiwyllio y tir yn yr haf, megys y gwneir gyda maip. Pedwar mwysel o hadyd â heuir yn gyffredin, ac y dysgwylir medi deg mwysel âr ugain; dylant fod yn aeddfed cyn eu tori, onide anniben fydd y gwellt yn gwywo. Y gwellt â wasanaetha cystadl a gwellt pys i geffylau.

FFACBYS (*Tares*. *Velches*).

Ffacbys y gauaf â lwyddant yn dda yn Nghymru, ac â ddygant doraeth o wellt âr amser go lwm, a gwresog. Dylyir hau ffacbys y gwaeau yn Chwefror, Mawrth, ac Ebrill, i ddilynu eu gilydd.

## GWAIR.

Y cynhauaf gwair â oedir wrth bori y gwairdir yn y gwaeau, ac yn aml y lluddir hyd y tymmor gwlyb yn nechreu Awst. Gwell a fyddai beidio troi y gwartheg i'r gweirgloddiau, ond angen â bera hyn yn rhy fynych, o achos esgeuluso parotôad o borthiant y gauaf. Y glaswellt a ddylyir ei daenu âr ol y bladur, a'i gasglu yn fwdylau cynted ag sy modd, gan gofio mai âr flaen y pigffyrch y cyweirir gwair. Arfer wael yw gadael y gwair yn hir heb ei gasglu i fwdylau, llawer o'r nodd a ddiflana, ac â y crynswth môr sychlyd â gwellt. Os bydd cynhauaf gwlyb, da yw taenelli halen âr bob gwânaaf o wair, mâl y rhoddir âr y das; ceffylau, a gwartheg, a'i bwytaant efelly yn hytrach na gwell gwair heb halen.

Am adnabod yr amser goreu i dori gwair, edrychir y daflen yn y diwedd.

## GWARTHEG.

Ynys Prydain â renir yn ddau ryw: un â chyrn hirion, y llall â chyrn byrion. Meddylir nad yw rhywiogaeth y cynn byrion yn anianol yn Lloegr, ond ei fod wedi ei drosglwyddo o wlad dramor. Mae y cynn

byrion yn rhywiocach, ac yn groendeneuach, na'r rhyw arall, ac yn gofyn gwell porthiant. Dylyant gael, tra yn flwyddiaid, maip a gwair; yn yr ail gauaf, maip a gwellt. Y rhyw hwn á gedwir, yn gyffredin, yn y parthau dwyreiniol o Loegr. Gwartheg Sussex, Henffordd, Dyfnaint, a Dyfed, ydynt o rywiaeth y cyrn byrion.

Rhywiogaeth y cyrn hirion ydynt yn garn-lydan, gwddf-braff, croendew; dyfnach yn y chwarterau blaen, ac ysgafnach yn ol na'r lleill. Ni roddant y buchod gymaint o laeth, ond o ansawdd tewach. O'r rhyw yma yr hanai gwartheg Cymru, a rhai da am besgi ynt, ac yn farchnadol yn mhob ffair. Bakewell, y diwylludd enwog yn Lloegr, á wellâodd y rhyw hwn

#### GWENITH.

Heud gwenith sydd yn lledu mwy-fwy bob blwyddyn yn y wlad ac á ffyna yn mhob math o dir sy wedi eigaichu. Heuir ef yn Ysgotland yn fynych yn Ionawr a Chwefrawr, ac efelly yr arbedir rhag ysu ei wraidd gán yr wifr-chwil (*wire-worm*.) Gwenith gwyn sydd yn rhy rywiog i lwyddo mewn lleoedd uchel, ac á ofyna dir da. Rhywiaethau oddiar y bryniau marm o Loegr á ddygymodant yn dda àr y llethri graianog yn Nghymru, yn enwedig àr dymmor sych; àr wlybaniaeth mae eu gwellt meddal yn sigo, ac wrth hýny yr yd gorweiddiog á egina yn ei dwysen. Gwenith coch Dantzic yw y goreu i hau mewn lleiniau breision a chysgodol, canys nid hawdd y sigir ei welltyn caled; ac á doreithia yn yr ysgubor yn hynod. Os àr sofr meillion yr heuir gwenith, dylid ei aredig yn daclus, a throi y gwys yn llwyr, canys mwy enbydus yw i wenith gael ei ddrygu àr sofr meillion, nac méwn un lle arall.

#### GWENITH-WELLT YMDAENOL. (*Triticum repens*. White Couch.)

Gwellt digon adnabyddus, er colled, i bob diwylludd, ac yr anhawsaf ei ddiddymu o bob rhyw. Braenar haf gofalus, gán gasglu y gwraidd oddiar y tir, neu eu llosgi, yw y ffordd gyffredin o'u dyfetha: gwell yw casglu y gwraidd yn domen, i bydru, a maethu y tir drachefn, nag eu llosgi. Defaid a'u heliant àr ol llyfnu y tir er eu dynoethi. Yn yr Eidal, pan wywa y glaswellt gán des yr haul, heliant eu gwraidd i borthi ceffylau. Y ffordd oreu a rhataf i eu diddymu yw dwfn-arddu arnynt, màl yr adroddir yn llythyrau George III.

#### GWEUN-WELLT (*Poa*. Meadow grass.)

Dan ryw o weun-wellt á welir yn ein meusydd, y lledarw á chalaf gerwin, ac y llyfn á chalaf lathraidd; yn tyfu, yn gyffredin, mewn gweunydd isel, breision. Nid ynt mòr fynych á llawer o rywiau ereill.

## GWIMON.

Gwrtaith à arferir àr lànau y mor, i yd a chloron, yn Llansanffraid, Llanrhystyd, a Dyffryn Clairach, yn Ngheridigion, y gwimon a ffaetha y tir i fath radd, fal y gellynt hau haidd yn yr un cae am lawer o flynyddoedd yn olynol. Lle rhoddir i gloron y mae yn cynnorthwyo y cnwd, ond yn peri i'r cloron fod yn wlybion.

Gwimon yn gymysg â thail a phridd á wna well gwrtaith nag àr ben ei hun, fo á dwyma ac á bydra yn well, ac y noddion á redant oddiwrth y gwimon à sugner gàn y defnyddion ereill.

Nid yw gwimon yn llesáu cymaint àr diroedd cleilyd ag àr werydau ysgafn. Mae gwimon yn cadw tir yn lan oddiwrth chwyn. Tybir ei fod yn cadw gwenith rhag y darball; mae yn ddiau y bydd iach y gwenith àr dir wedi ei wrteithio à gwimon, pan fyddo darball àr wenith arall.

GWYRAN. (*Agrostis stolonifera*. Creeping Bent.)

Hwn yw y gwellt adnabyddus yn Ywerddon dân yr enw Fiorin, yn gyfystyr a'r gair Cymraeg, gwyrn, ac á ganmolir yn ddifawr am ei gynneddau. Maent yn ei blànu yno mewn corsydd, a gweunydd, a gadewir heb ei ladd hyd Tachwedd a Rhagfyr, pa bryd y ceffir o dair i chwe thunell o wair da àr erw. Nid yw yn anhawdd i gynhauafa, o herwydd ni chynnwysa fawr o sugn, ac á oddefa ei gludo i'r das heb wywo llawer.

Mae yn amlwg, wrth brydyddiaeth Iolo Goch, yr adnabyddid ei rinweddau yn ei amser ef; mewn cywydd i Owain Glyndyfrdwy y dyweda bod gàn ei arglwydd,—

“Dolydd glan gwyrn, a gwair,  
Ydau mewn caeau cywair.”

Ac mewn cywydd, “I anfon yr haf i annerch Morganwg,” y dyweda Dafydd ab Gwilym,—

“Dod yno'n y fro dy frîsg,  
Yn wyrain bawr yn irwisg.”

Pan oedd rhyfeloedd yn blino y Cymry, a chynnyrch y ddaiar yn anrhaith i elynion, ac yd a gwair yn sathredig dân sodlau estroniaid, da oedd cael pawr fâl y gwyrn i borthia y gwartheg lluddedig, trwy y tymmor gauaf, à ddiangasynt rhag gafael y milwyr. Parâai y gwyrn i dyfu pan ydoedd gwelltau ereill wedi darfod, ac á gynhauafid yn wair er ei ladd dyddiau Nadolig. Gwyrn á welir yn ymdaenu hyd weunydd a mawndiroedd Cymru, lle ni lwydda yr un math arall o las-wellt.

## HAIDD. BARLYS.

Yr yd mwyaſ cyffredin at fara yn y rhànau amlaf o Gymru, naill ai yn fara surdoes, ai yn fara llech, neu blanc. Dywedir iddo bwyso yr ugeinfed ràn ychwaneg os na rwymir yn ysgubau fâl arferol, ond ei gludo i'r das yn rhydd. Ffordd dda yw, ei afro, a chludo y geifr heb en rhwymo ynghyd, efelly y ceir digon o fonion y gwellt, yn ddigymysg á thwysenau, i wneuthur das.

Haidd dyffryn Clairach sydd yn nodedig dros Gymru am ei gyn-narwch: haidd Clairach á aeddfeda yn gynt nag haidd yn Morganwg, er y medir gwenith yn Morganwg o flaen gwenith Ceredigion.

Grawn tyner yw haidd, ac o herwydd hÿny, galla cawod drom o wlaw, àr amser ei hau, ei niweidio: anhawdd hefyd yw ei gynhauafa. Gellir hau haidd garw yn ddiweddarach nag y llall, am ei fod yn aeddfedu yn gynt.

## HALEN

Sydd yn dra llesol i gadw anifeiliaid mewn iechyd: ni bydd fawr o achos am feddyginiaeth os ei arferir yn wastad yn eu hymborth gauaf. Halen á renir yn dra helaeth i ddefaid yn Lloegr, ac Yspaen, a mànuau ereill o'r cyfandir. Dylid ei ysgeintio àr bob gwanaf o wair wrth wneuthur das, yn enwedig pan fyddo y gwair wedi bod yn rhy hir yn y tywydd, ac yn dechreu duo a gwaethu.

Arferir dyfru maesydd wrth y mor, mewn mànuau, á dyfr hallt, gàn ddechreu yr wythnos olaf o Ebrill, a pharâu hyd ddiwedd Mai, a dyfru yn Myhefin hefyd àr hin sych. Baril àr olwynion yw yr offeryn àr arfer. Gwelir ei effaith y flwyddyn gyntaf, ac yn mhen dwy neu dair y derfydd y myngwair, ac á wella y gwellt.

## LLIN.

Goreu y tyfa hwn àr weryd maranedd; nid cnwd blin yw, os tynir yn las, a dylid gwneyd hyn; os gadewir iddo hadu, cnwd tra dygn yw. Nis gweddant na chlai na graian iddo.

LLOSG. (*Uredo. Smut.*)

Math o gallodr sydd yn goresgyn amrai lysiau, megys y ddraenen wen, y rhosyn, yr helygen, heblaw yd. Y llwch du á welir yn y codau yw yr hadau, ac wrth ddyrnu yr yd mae y llwch yn glynu wrth y grawn, a phan heuir ef heb ei olchi yn eithaf glan, y tyfa y llosg, ac y goresgyna y dwysen. Y ffordd i ddiddymu llosg yw, golchi yr hadyd yn bur fanwl, gàn newid y dwfr yn aml, a gogryn calch arno er ei sychu. Os

meddyllir nad yw hŷny yn ddigon, trochir ef, â'r ol ei olchi, mewn golch sur. Trwyth o arsenic â ladda y llosg yn llwyr.

Pall, (*blight*,) â niwecidia gàn grebychu llined, (*fibres*,) a dail y gwenith; os daw arno yn gynmar, galla yr yd hybu, ond os ymddangosa pan fydd y grawn yn llunio, mae y niwed yn sawr, ac nid oes ond ei fedd â'r frya.

Darball, (*mildew*,) â gyrcha y dwysen, ac yna cerdda hyd y conyn, gàn attalu twf y ddau.

Y gawod goch (*red-gum*). Math o ball ydyw hon hefyd, â ymddangosa yn llwch coch hyd y grawn, ac a'i crebycha.

Y rhwd, (*rust*,) â dardda o dra gwres yr hin; sef yw, math o lwch yn ymgynnullu â'r y cawn, ac â'r y dail, ac efelly eu dyfethir

Darball sy fwyaf cyffredin hyd Gymru, a hynny am nad ynt ein hafau ni ddigon poethion i fagu y lleill. Gwenith gwyn, teneu ei us, a ddianga oreu. Nis gwelir y darball â'r dywydd sych. Iawn yw medi gwenith cyn y byddo lawn aeddfed os na bydd wlawiog; gellir cywain gwenith aeddfed cygynted ag y medir, os yw glan oddiwrth chwyn.

#### MAES-WELT. (*Agrostis*. Bent-grass.)

Maes-wellt gwyn, (*couch* gwyn,) a maes-wellt du, (*couch* du,) a adnabyddir yn dda ddigon gàn ein diwylllyddion, am beri llafur idd eu ceffylau, a thrafferth neillduol wrth geisio eu hela oddiar y tir. Y ffordd oreu er eu dyfetha ydyw dyfnarddu y tir, ac eu claddu; os bydd o chwech i ddeg modfedd o bridd arnynt y gwywant, ac wrth bydr y maethant lysiau ereill.

#### MAGLYS. (*Medicago sativa*. Lucerne.)

Y llysieuyn mwyaf cynnyrchiol a buddiol â adweinir, i'r diwylllydd, lle byddo tir ac hinsawdd addas iddo. Mae yn gofyn tir dwfn, digeryg, mâl maranedd, neu gyffelyb; ac ei gadw yn lan oddiwrth chwyn a gwelltglas. Portha erw o hono bedwar ceffyl drwy yr haf, gàn ei dori ac ei roddi iddynt yn yr ystabl.

#### MAILL COCH. (*Red clover*.)

Tyfa hwn, yn dda, yn mhob mân, ac â'r bob math o dir yn ein gwlad ni, yn ênwedig â'r faranedd, neu â'r dir cryf, yn y dyffrynoedd, lle maelir llawer wrth ei hadu. Arddiad dwfn sy dda er ei feithrin, wrth brofiad, ac efelly y llwydda yn amlach yn yr un sefyllfa. Gwell yw ei bori, nag ei ladd yn wair, canys y cynnwysa fwy o nodd a dyfr nag yr un llysieuyn â drinir yn wair, ac â golla, wrth sychu, dair rhan o bedair o'i bwysau, yr hyn yn aml â luddia ei gynhauafa mewn cyflwrw da. Os gadewir yn wair dylid hau efrai gyda efo.

MAILL GWYN. (*White clover.*)

Meillion gwynion á dyfant o anian braidd yn mhob mán, os goddefir i'r tir sefyll dros amser. Pawr da y cyfrifir, yn llesol i bob anifel.

MAILL LLEBLIW. (*Trifolium incarnatum.*)

Sydd hynod i hau ar ol y cynhauaf yn y sofr, lle tyfa yn hawdd, ac y dyga doraeth neillduol o gynnyrch yn mis Mai yn canlynol. Dylid ei hau yn Awst.

MAILL MELYN. (*Trefoil.*)

Ni dderbynia yr ystyriaeth y mae yn ei haeddu: anaml yr heuir, gán ein amaethiaid, mán y ffyna yn hytrach na meillion cochion, ac yn enwedig ár diroedd graianog sychion.

Yn Norfolk yr heuir o yn gymysg ag efrai (*ray grass*), a gelwir hwynt *black and white nonsuch*, o herwydd bod hadau meillion melynion yn dduon, a rhai yr efrai yn wynion. Y tyb cyffredin yno yw, na lwydda y meillion cochion os heuir hwynt yn amlach nag unwaith mewn deg mlynedd, ac o achos hyny y dewisir meillion melynion bob yn ail ag hwynt. Go anhawdd yw i gynhauafa yn wair, os ceiff ei wlychu yr á yn geden yn eu gilydd.

MAIP. FEFIN.

Dywedwyd llawer am rinweddau y llysiau hyn eisioes. Gofaler am had da, newydd, rhag somiant yn y cnwd, a chael y tir yn lan. Rhesi yw y dull goreu er eu trin, o herwydd rhwyddineb i'w glanáu; ond mewn gweryd caregog lle nad yw hawdd eu trin ond ár wasgar.

Nid oes lysieuyn á ddygymoda yn well ag hinsawdd Cymru, ac á fyddo mór fuddiol i ein tyddynwyr, mál y dylid eu hannogi i'w feithrin, a phaidio á braenar haf.

Yr Arglwydd Kames, er ystalm o flynyddoedd, á roddai gynghorion mór gywrain ár driniaeth maip, mál nad ellir gwneyd yn well na gosodi hwynt o flaen y darlennydd.

"Y tir gorau i faip yw tir tywodlyd; ac yno y gellir eu meithrin yn gyflawn, ár enbyd lleiaf o fethu. Etó, nid oes un math o dir na ddyga faip, gwedi ei barotói."

Ni haeddodd neb yn well ár law ei gyd-wladwyr na'r hwn á ddygodd faip gyntaf i ein meusydd. Y maent o anian addas i'r ynys hon, yn ffynnu yn rhagorol yn y mánau oeraf iddi, ac yn dra gwasanaethgar at ffaethu tir. Ni ddaeth i Brydain, er ys dau cant mlynedd, ddim á wnaeth fwy o les i amaethyddiaeth.

Mae maip yn gofyn tir rhywiog, ac i'r dyben hwnw gwell rhew nag og: mál yr elo rhew iddo, dylid, ar ol y cynhanaf, barotdi y tir yn y cyfryw fodd fál y bo y gweryd yn agored i rew a gwynt, drwy dori cwysau, dyfied ag sy modd. Oni bydd y tir yn dwyn chwyn, galla sefyll yn y cyflwrw hwnw tan ddiwedd Mai; os angen, rhaid dyfetha y chwyn tu â chanol Ebrill, a thrachefn yn Mai. Yn yr wythnos gyntaf o Fyhefin, arddwch y maes yn gwsau beision: calchwch ef os rhaid, a llyfnwch y calch i'r tir.

Gwnewch y rhychau dair neu bedair troedfedd oddiwrth eu gilydd, a theilwch hwynt: arddwch ar y tail, ac efelly y bydd drum ar y tail, a thair neu bedair troedfedd o gyfrwng.

Rhaid pryd hau bod yn ol yr amser yr amcenir porthi, gan ddechreu yn Myhefin. Os bydd meddwl porthi yn Mawrth, Ebrill, a Mai, ni ddylir hau tan ddiwedd Gorphenhaf. Y maip, a heuir yn rhy gynnar, a hedant; os heuir hwynt yn rhy ddiweddar ni chlapiant, ac efelly ni bydd dim ond daif.

Gwell yw hau yn daw, canys, galla heud tew ddyoddef anrheithiad y chwyn, a meddiannu digon o blanigion. Mae yn gyagod a meithriniaeth i'r planigion ieuanc.

Môr wasanaethgar yw maip, a môr hollol yn cyflawni gwaith braenaru, mál y cyngoraf yn hyderus hau maip yn rhesi, tair neu bedair troedfedd oddiwrth eu gilydd; llettach rhesi ni atebant un dyben buddiol, a rhai cyfyngach ni adawant le i geffyl droedio. Pan ymddengys y chwyn, arddwch bob cyfrwng a chwys gyanil, gan symud y pridd oddiwrth y rhes. Gwedi hyn rhoddwch ferched ar waith i chwynu y maip a'u bysedd, yr hyn sy well ac á wneir yn rhatach nag á masog. Heblaw hyn, hawdd y cynhyrfa y fatog wraidd y maip, a'u hanafu. Dylai y maip sydd i aros, fod deuddeg modfedd oddiwrth eu gilydd: mwy na hyn a bera iddynt chwyddo gormod, ni chaniatáu llai iddynt ddigon o le. Wrth chwynu, er diogelu y feipen sydd i'w gadael, rhoddir y llaw-aawy arni, ac á'r ddechrau tynir y maip o'i deutu. Wedi sefydlu y feipen y sydd i aros, gellir yn hawdd gymeryd y dwylaw. Gadewir y cae yn y cyflwrw yma, nes yr ymddangosant y chwyn, pan arddir y tir drachefn. Pan ddechreu y chwyn ymddangos drachefn, dyna yr amser i fraenaru y trydydd tro, yr hyn á rydd bridd at wraidd y maip. Hyn á ellir ei wneuthur o ddeutu canol Awst; ar ol hyn, os cyfyd chwyn, gellir ei arddu drachefn.

Gelw y penaf y maip yw y chwillen ddu, ac yr unig elyn, gallaf ddwydd, am y dichon yr amath eu diogelu rhag pob anffawd arall. Mewn djar gynnhes fras, lle y tuedda y chwillen i adael ei chwyth, yr wyf yn ei chyfrif yn elyn anorchfygol. Yr unig ffordd yw, newid y



maes, trwy hau maip mewn dalas gorsog, mawnoglyd, neu dir newydd ei fraenaru.

Mr. Daikin yn Swydd Nottingham á borthodd ei geffylau ar faip Swedain. Efe á hauodd bedair erw o honynt, ar dywod-dir da, wedi ei droi bedair gwaith neu bump. Matogid hwynt naw modfedd oddiwrth eu gilydd, a hyny dair gwaith, yn ol saith swllt a chwe chemiog yr erw. Yn mis Tachwedd, dechreuai eu rhoddi i geffylau, ar y cyntaf gyd á maill coch, a rhyg-wellt, gwair, ceirch, a ffa; ond pan welai eu bod mór lesol i geffylau, efe á beidiai á rhoddi yd iddynt, ac a'u cadwai ar wair a maip yn unig; pymtheg á borthid yn y modd yma dros ddau fis, ac á lafuriasynt o hyd yn galed. Mór ddiogel yw Mr. Daikin eu bod hwy, wrth eu rhoddi fál hyn, yn werth deg punt ar ugain yr erw, ac y byddai well ganddo rhagllaw, onid allai eu cael, roddi hyny am erw, neu ddwy, neu dair, na bod hebddynt i'w geffylau. Aeth rhai o honynt yn gymaint ag un pwys ar bymtheg, a thaybia eu bod yn wythhwys y naill gyd a'r hall.

#### MANGEL WURZEL.

Math o Beet, á gyfrifir gan rai yn fwy lesol na maip. Ond y mae yn gofyn ei hau yn gynnar, ac mewn tir go dda.

O wraidd y Beet y tynir llawer o sugr yn Ffrainc, ac y gweddillion á bortha anifeiliaid. Y daflen á ddengys fod mwy o sugr yn y Beet nag unrwy lysieuyn yn ein hnyys. Gallir gwneuthur diod bar dda o drwyth gwraidd Mangel Wurzel, gan ei berwi, a dodi burym ati.

#### MARL.

Mae dau ryw o farl, marl cregyn, a marl daiar. Marl cregynog, ei ddefnydd sydd o gregyn tawdd, ac wedi cyfymglymu. Ef á fwyâa faeth llysiâu, o herwydd y eymaint o flawn sydd ynddo.

Marlion daiar ynt, gwyn, a du, a glas, a choch. Y rhywiâu caletaf, megys y glas, á ddylynt eu taenu yn gynnarach yn y flwyddyn nag y rhai gwynion, ac y maluriont, mál y toddont, gan eu noethi idd y tywydd, cyn eu haredig yn y tir.

Dygwyd tir i fod agos yn ddiles trwy gnydio yn drwm ar ol marl, megys ar ol calch.

#### MASW-WELLT. (*Holcus*. Soft-grass.)

Dau ryw o fasw-wellt á ddygaenant ein gweirgloddiau, adwaenir hwynt ddiwrth wawr rudd y twysau blodeuog. Gwair go fasw, neu

feddal, ynt, a diweddar, ond nid anhawdd ei gynhauafa, ac a ddygant fwy â'r erw nag un rhyw arall gyffredin yn Nghymru.

**MELYN-WELLT Y GWABANWYN.** (*Anthoxanthum odoratum*. Sweet-scented vernal grass.)

Y cynnaraf o'gholl welltydd ein tir, ac efelly wedi crino, yn aml, cyn lladd gwair: mewn porfeydd mae ef yn welltyn gwael iawn. Hwn sydd yn peri per-arogliad â'r wair yn ei fwdwl. Yfir trwyth o hono gân amrai yn dè.

**MORON COCHION, A GWYNION.**

Llysiau gwerthfawr lle y ceffir tir addas iddynt, ond yn annhebyg o lwyddo yn y parthan o Gymru, lle mae y gweryd yn gerygog, ac yr hin yn anhynaws; canys rhaid eu hau yn gynnar, ac yna ysir yr egin gân bryfed, os byddant weinïon, ac yr hin yn oer.

Moron â ffynant yn dda â'r diroedd tywodlyd cynnhes â'r lân y mor.

OG.

O fod llyfnu yn tynu allan y chwyn, ac yn cuddio yr had gwedi ei hau, gwelir nid yn unig fod eisieu ogau o amryw faint, ond bod raid eu gweithio o amryw ffyrdd, yn ol ansawdd y gwaith.

**PAWR-WELLT.** (*Bromus. Brome-grass.*)

Amryw fath y sydd o'r gwellt hwn, yn tyfu, y rhan amlaf, mewn coedydd, a bonau cloddiau. Un rhyw â welir, yn fynych, mewn gwyn-dwn yn lle efrai, ac y mae yn debyg yr ateba gystadl dyben â hwnw. Math arall â dyfa mewn yd â adwaenir yn Ngwynedd wrth yr enw Ller

**BEISG-WELLT.** (*Festuca. Fescue.*)

Gwellt cyffredin yw pob rhyw, braidd, o beisg-wellt, rhai yn hulio y brynïau lle pora defaid, eraill mewn dyffrynoedd isel.

PYS.

Ynt o rywiau cynnar a diweddar. Rhaid hau pys diweddar yn Chwefror neu Fawrth. Pedwar mwysel â heuant erw. Dywedir na wiu eu hau mewn tir heb ei galchu.

Nid da y llwyddant yn y rhan fwyaf o ein gwlad; anaml y ceir cnwd, a gweithiau ni cheir mo yr hadydd yn ol.

Os ydyw y tîr lle heuir hwynt heb fod yn lân, anhawdd yw dileu y chwyn o honynt.

PYSEN Y CEIRW: (*Lotus corniculatus.*)

Llysiau, mewn ystyr, tebyg i feillion melynion, ond yn fwy, a lletach eu dail, à welir yn aml mewn porfeydd lled sychion. Maent yn fwyd llesol i wartheg.

## RHOLEN.

Pwys rholen á ddyly fod yn gyfartal at ei thrwch; a goreuaf yw rholio àr draws y cwysi.

RHON-WELLT Y CI. (*Cynosurus cristatus.* Crested dog's-tail.)

Y gwellt mwyaf cyffredin, ac, ysgatfydd, un o'r rhai mwyaf llesol yn ein meusydd, am laeth ac ymenyn. Er nad yw o dwf a sum, cymaint á llawer un, nid oes ei well am wair llesol.

RHON-WELLT Y GATH. (*Phleum pratense.* Timothy-grass.)

Hwn yw y gwellt à dda wastadion ehang America, man y tyfa i faint rhyfeddol. Yn Lloegr mae o yn cynnyrchu mwy àr erw nag un rhyw arall o wellt. Y peisg-wellt tala ( *fetuca elatior* ) à ymddangosa yn y daflen yn dwyn ychwaneg àr erw, y sydd yn tyfu mewn ffosydd, ac ni lwydda cystadl àr dir sych.

Rhon-wellt y gath sydd yn cael ei hau yn aml yn Nghymru pan roddir tir i sefyll; ond os ceiff le salw, a graianog, mae o yn troi yn gorwellt: ei sefyllfa hoff yw gweryd ffaeth a chryf.

## RHYG.

" Rhyg da a gafad,  
Yn lle gwenith mad,  
Er dangaws afrad

Ar ladrata."—*Awdl fraith.*

Er yr enllib à fwrwyd àr y rhyg gan Jonas Mynyw, ni thyfasai amgen 9d, er ei hau, àr lawer cresten deneu a sychlŷd. Lle heuir gwenith mewn sefyllfa uchel ac amlwg, buasai lawer gwell ei gymysgu à rhyg, ac efelly y ceffid, y rhan amlaf, doraeth o amyd, màn na cheffid fawr o'r gwenith ehun. Y rhyg, rhag ei galeded, á faetha y gwenith rhywiog hyd dymmor oerllyd y gauaf, ac ei amddiffyna hyd at y gryman. Dywedir na lwydda rhyg gystadl mewn tir wedi ei galchu yn aml. Ei le priodol yw tywodtir sych, ond àr bob tir sych ac ysgafn á ffŷna, ond nid os bydd gwaelod gwlyb. Rhyg á ddyoddefa fwy o sychder yn yr haf nag un grawn arall.

## SYCHU TIR.

Gwneler y gŵyth (*drain*) o ddyfnder tair troedfedd, a llenwi rhwng ugain a phedair modfedd ar ugain â cheryg, a hŷny cygnted ag ei llunier, o herwydd y maluriant yr ochrau i lawr os na chaur. Rhaid i bellder y naill gŵyth oddiwrth y llall fod yn ol disgyniad y tir. Ond, os drwy glai y bydd y gwaith, nid rhaid bod y gŵyth dyfnach na dwy droedfedd. Cadwer y tyweirch ar y neilldu yn ofalus; yna rhaid codi y pridd allan ac ei daenu â r wyneb y tir, a glanáu gwaelod y gŵyth; yna gosoder dau o geryg teneuon, neu lechi, â r eu hochrau, gâ r fod ymyl y naill wrth ymyl y llall yn cyfarfod yn y gwaelod; yna gosoder careg arall i doi y ddwy; ac yn olaf, gosoder y tyweirch ag eu gwyneb i lawr arnynt.

Yn swydd Caerfyrddin y lluniant wythi neu rigolau da mewn tir corsiog, gâ r gymeryd ceinciau go gryfion o helyg, neu wern, ac eu tori o hyd ugain modfedd, ac yna eu gosod â r draws y gŵyth, ag eu blaenau yn lleddfu i lawr bob yn ail, a bwrw brigau arnynt, ac â r hŷny y dodir brwyn, neu wellt; ac yn olaf hela y pridd â r y cyfan. Rhaid bod y coed yn irion, am nad yw iawn gadu iddynt sychu cyn eu dodi yn y gwaith; a pharâ r y gŵyth fâl hyn deg mlynedd â r ugain o leiaf.

Yn Essex arferir ffordd arall: sef bwrw soff gwenith yn y gŵyth, yna llenwi pridd â r hŷny; ac o bydr y soff y bydd cafn gwag yn ei le.

Yn swydd Lancaster, lluniant ysgwydd yn hanner uchder y gŵyth; ac yr ysgwydd hōno â gynnalïa y tyweirch â ddir arni.

Yn swydd Buckingham y tōrir y gwythi yn fin cul yn y gwaelod, ac yna gosodir y tyweirch ynddynt, a safant â r o gyleh hanner y dyfnder, ac efelly y bydd gwag o danynt.

## TAIL.

Nid aml y gofalir yn y gauaf am eu dŷru ac ei grynōi at ei gilydd; gadewir i wyntoedd sychion y gwaeauwyn, ac i wres yr haf, weithredu arno hefyd: dyl y bydr yn dda, a huddo y tomenydd gâ r bridd, ac na sathrer arnynt. Os na phydant yn iawn, rhaid eu troi yn mis-Mai at faip. Am nad oes eisieu tail at diroedd cleiog hyd Hydref, nid yw raid gofalu cymaint am iddo bydr mōr gynnar; ond lle nas tyfir maip i wartheg (ac nid yw clai yn weddus iddynt), anhawdd yw dwyn tail i gyflwrw addas heb ei wlychu. Goreu yw rhoddi ychydig â r y tre o dail i dir, a hŷny yn fynych, yn enwedig at ŷd, cā n nas ateba ŷd yn dda wrth ei deilo yn drwm. Porthi ar las-wellt mewn tai ŷr haf a gynnydda y gwrtaith, yn bennodol â r dyddynod cleilyd, mā n nas gellir

tyfu maip, am fod y gwellt fal hyn yn cael ei droi yn wrtaith cystadl ag â geffir oddiar dyddyn y tyfo maip arno.

PLITH-WRTAITH. (*Compost*).

Y defnydd goren yw pridd maranedd, neu ryw weryd ireiddlyd. Dau fwysel o galch sy ddigon at lathen o bridd. Mawndir sy ragorol; a chàn fod hwn yn gyffredin, bydd hyfforddiad â'r hyn yn llesol.

Rhaid bod y mawndir wedi ei godi o'r pwll rai wythnosau, neu fis-bedd, i sychu, er y collo ei orwlybaniaeth. Mâl hyn y bydd ysgafna er ei gludo, ac nid môr ddwys a thrwm pan ei cymysger gyda thail newydd ei weithio; a chàn hyn y bydd eisieu llai o dail at yr achos na chydâ mawn newydd ei godi o bwell. Ateba fawn agos i wyneb y pwll, ac y mawn dyfn, y naill fal y llall. Dyger y mawn i le sych, cyflëus i lunio tomen â weddo at y cae a arteithier. Gosoder y llwythi trol o hōno yn ddwy res, ac un rhes o dail rhyngthynt; bydd y tail fal hyn â'r y lled y gorwedda y twr o blithwrtaeth arno, ac y rhesi mawndir â ddylynt fod môr agos at eu gilydd fal y gallont y gweithwyr wrth wneyd y plith-wrtaith dafu ynghyd y naill at y llall. Gosoder gân y gweithwyr wasarn, neu sail, o fawn â'r un pen, chwe modfedd o dwfn, â phymtheg troedfedd o led, yna deg modfedd o dail, yna chwe modfedd o fawn, yna pedair neu bump o dail, yna chwech o fawn, yna tail, yna mawn, ac efelly nes y byddo o uchder pedair, neu bedair troedfedd a hanner. Saith llwyth o dail â wedda i un llwyth â'r ugain o fawn. Gwiw yw huddo pob wyth llwyth â'r ugain gân lwyth o ludw, neu hanner cymaint o galch yslaciedig; eto nid yw hyn o bwys. Goreuaf y tail, y lleiaf â ddigona.

Y plith-wrtaith gwedi ei grynoi yn dŵr a dwyma yn fuanach, neu yn arafach, wrth y byddo y tywydd, a chyflwrw y tail. Yn yr haf, mewn deg diwrnod neu gynt; yn y gaeaf, nid mewn llawer o wythnosau hwyrach, os caled fydd yr oerfel. Er hyn y gwelwyd e' yn wastad yn twymo; ac, yn yr haf, dercha, rai troion, môr uchel fal y deifia. Os cyrch i boethder gwaed, dylid naill ai ei ddyfru ai ei droi; yn mhen o gylch tair wythnos gwedi ei troid, ymddangosa yna yn debyg i bridd garrd, ac y mae gystadl a thail wedi pydru.

Plith-wrtaith â wneler yn Ionawr â fydd barod yn y gwaeanwyn; â wneler yn yr haf â fydd barod mewn wyth neu ddeg wythnos.

Wrth dori mawn, tafler heibio dyweirch wyneb y pwll, am eu bod rhy drymion yn mysg y mawn; ond yn gymysg â chalch gwnant wyneb-wrtaith gwiw iawn.

Mawndir â barotôid drwy galch yn unig nis ateb i fod yn wrtaith da. Unwaith, a heuid â cherch, yr oedd yn amlwg niweidiol.

*Llythyrau George III. ar Amaethiant.*

"SIR,

"Windsor, Ion. 1, 1787.

"MAE yn addas dysgwyllo y bydd eich ymgeisiadau canmoladwy er gwellâd o drin tir, trwy gyhoeddi *Argofion Amaethiant*, gael eu coleddu gan lwyddiant; am hyny ymddangosa o bwys âr bawb â syniont fod ganddynt ddefnyddion âr yr achos hygoleddus hwn, yn deilwng o sylwad cyffredin, iddynt eu trosglwyddo atoch chwi, ac os byddwch yn eu sylwi yn y dull hyny, roddi iddynt gyfle yn y gwaith canmoladwy hwnw.

"Heb ragadroddiad pellach, crybwyllaf, bod y ddadl â dyfodd yn ddiweddar âr yr achos o fraenarau haf, wedi peri imi gyfrin-ewyllysio y gwnaethai Mr. Ducket, y diwylliedydd call o Petersham yn Surrey, gyfadroddi ei feddyliau; nid âr yr achos hwnw yn unig, onid y gwnaethai y llesâd cyffredin, o amlygu yn gyflawn y drefn hōno o drin tir â arferodd âr ei dyddyn yn Petersham, hwn â fu, y pryd hyn, âr ei law dros bedair blynedd âr bymtheg, a bod mōr hyguwd er darfod idd ei dri ragflaeniad ballu arno.

"Pan gychwynai arno gyntaf, yr holl dir, eithr y gweirgloddiau, â welid megys tywod rheibus; ac aml o erwi â doid gan eithin a mieri, y sawl â ddygant gnydau rhogorol o yd weithion.

"Cân ddarfod i chwi gyflawni y chweched llyfr, ac y canfyddaf ei dra gwyllder ef yn ei luddias i sefyll rhagom yn mblith eich cyfarhebiaid, ymgeisiaf amlygu dull ei ddiwylliad, rhag iddo hwyach barâu heb sylwad yn eich Argofion.

"Trefnid amaethiant Mr. Ducket sy ganolig rhwng yr hen ddull, ac y diwylliad rhill. Amcanai efe ei ddull rhagwyddol o driniaeth chwē blynedd cyn dawed i Petersham, âr dyddyn bychan yn Esher, hefyd âr drefig y diweddar Dug y Newcastle, sef Claremont, lle yf arferai ei dri aradr, onid llaw geibiai ei holl yd y pryd hyny.

"Ei gylch o drin tir yw arferyd meillion, maip, a rhyg yn gnydau braenar, a megys rhai cyfrwng\* rhwng gwenith, haidd, cerch, a rhyg, gan newid y rhai hyn weithiau yn ol ansawdd a chyflwrw y tir. Odd y cnydau cyfryngion hyn, y rhai hyny â weinyddant yn unig i gyflenwi yr adeg auafol ynt o eithaf lles, yn fwyd gauaf a gwaeanwyn, ac â sygnont y cyfrai o'r ddaiar â ddiwallir eilwaith yn helaeth gan y tail ac amsathriad y gwartheg yn eu bwyta; māl hyn ei dir, er nad yn llonydd un amser, sy barâus yn ymadfaethu gan amrywiol wrtaith, ac fāl hyn yn cyfuno y drefn o borfa barâus gyda diwylliant.

\* "Gwelais dri, ac os na phalla fy nghof imi, pedwar neu bump cnwd o yd gwyn âr dyddyn Mr. Ducket yn olynol, ac yn dda oll," meddai A. Young.

"Peirianoau diwylliad Mr. Ducket ynt, cyntaf, aradr dyfngwys, hwn nas gofyna lai un amser na phedwar ceffyl, ac, os mýna droi yn dra dwfn, chwe cheffyl; ardda efe erw yn oed un-dydd; nis byddai raid wrth ychwaneg o nerth ar ddaerydd cryfion, am na raid yn gyffredin eu troi gan ddyfned.

Ail, aradr dwy-gwys, yr hwn gyda phedwar ceffyl á ardda ddwy erw mewn diwrnod.

Trydydd, rhillyn, yr hwn á alwa efe yn aradr, am ei fod ar amser hau yn ateb y cyfryw berwyl, ac am yr achos hyn efe a'i dewisa rhagor pob rhillyn o ddychymyg diweddar á ollyngo yr had; ni raid onid dau geffyl wrtho; gweithia hwn dair erw mewn diwrnod, er yr agora bump o rilliau, nis gorphenia onid dau bob troad.

"Y cyntaf ac yr ail ereidr yn ei dyb ef á atebant holl amcanion ar cisiau gan ereidr wrth drin tir. Un arddiad dwfn gan aradr dyfn-gwys i bob ail, neu bob trydydd cnwd gydag arddiadau cyfryngol tra bas gan yr aradr dwy-gwys, yw y modd goreu er eu harferu, ac oddi wrth hyn y mwynâodd eithaf lles.

"Y buddion yn deillio oddiwrth y dull hwn o weithredu, efe á amlyga fál hyn: trwy ddwfn-arddu, dygir pridd newydd i fyny er maethiad y tyfion; trwy nas calynir ar hýn yn rhy fynych, dalir y lleithder yn y pridd; gan nad yw ry agored i dýnu ymaith y gwlyb, ac eto nid rhy galed i luddias gwraidd y tyfion rhag treiddio iddo. Yr arddiadau bas gan yr aradr dwy-gwys ynt yn rhyddáu y pridd yn ddigon i beri yr had i wraiddio, nes byddo iddo ddigon o nerth i dreiddio y pridd maluriedig nesaf. Arddiadau mynych, tybia ef, á droant i fyny hadau claddeðig y chwyn blynyddol môr lliosog mewn cnwd yd, màl y mae yn anhawdd eu dyfetha. Pan arddir y tir yn wastadol idd yr un dyfnder, safá y dwfr gwlaw rhwng y pridd rhydd ac y pridd na symudwyd, màn y marweiddir ac y niweidia y tyfiant, ac nid ei gynnorthwyo.

"Mae efe y pryd hyn o dyb, pe gallai gael ei arddiad i ben ddau fis neu dri cyn amser hau, ac ei lyfnu, y galla y tir fod efelly hyd amser hau, gan achub y lles o wlawogydd a chynnorthwyon wybrolion ereill i lon-yddu a chyfrwymo y ddaiar; cant y chwyn blynyddol amser i dyfu, y sawl a lwyr-ddyfethir gan y rhillyn (yn parotôl y gweryd hwn at yr had), ac y cedwir y cnwd o yd drwy yr haf yn lanach oddiwrth chwyn nag y gwnelid o amgen fodd. Medodd efe yn ol yr arfer hon, ar haf aych, gnydau teg o yd, pan fu i ereill, nas trefnid efelly, ddifanu gan aychder.

"Hoffaf ganddo ef gwysi culion, am nas cyflunier ei ereidr quid i droi y gwys naw modfedd o led; yn ganlynol nis gwnant gymaint o

waith mewn diwrnod ag y gwnant orleidr cyffredin; er hynny mae y gweryd yn cael ei dori ac ei barotdi yn well at waith y rhillyn, ac y mae y grawn yn hela mwy o faethiant.

"Rhilla efe ei gnydau oll, onid heua ei hadau ar led, (oddigerth maip,) can y syrthiant yr hadau yn dueddol idd y rhilliau, neu hynny a ddiangont a ddiwreiddir gan y fatog; maip pan eu hysir gan y chwain a adnewyddir yn ddifai drwy eu rhillio; cafodd gnydau da gwedi y dyfethid yr heuadau cyntaf gan y chwil. Rhillio meillion yn mhllith yr yd a sylwa yn fuddiol iawn, gan achub llawer o had, a diogelu y cnwd yn well rhag y chwil, a faetha ar y llysiuyn hwn yn gyntad ag ar faip. Os pallant ei feillion, efe a heua effai ar led, pan yw yr yd agos ar hedeg, y rhai, o fod y pridd wedi ei ryddau drwy y rhilliadau gynt, a olchir gan y gwllaw nesaf idd y ddaiar, ac y diogelir iddo gnwd o wellt; eto dewisa efe gnwd o feillion yn unig, gan ei fod yn well parotod i wenith.

"Ei gaib-offer a lunir o ddwy garfan, yn mhob un y gosodir pump caib; un ceffyl a'i tyna, a bachgen yn ei arwain, a dau ddyn yn ei weithio: os gweithia y tir yn lled rwydd, gellir gwneud deg o erwi mewn un diwrnod; os gorweddant y gryniau neu y cefnau yn grwn neu serth, ac y gweryd yn galed, rhaid bod lled yr offeryn, rhif y ceibiau, ac y nerth yn cyfatebu i hynny.

"Amcanodd Mr. Ducket yn ddiweddar ddau beiriant newydd; yr un i hau y garfan ar ba un y mae pump o blychau tin yn osodedig, a phob un a gynnwysa o gylch pwys o had, a ddyhidla i'r rhilliau drwy eu gwaelodion. Dyn ei dyga yn ei law, a chàn barau ei siglo, rhwystrir yr had i ddu y tyllau yn ngwaelod y blychau gan wifr yn gwareu ar eu traws, ac a ollyngir fâl hyn yn raddol i fewn y rhilliau.

"Y llall sydd er rhoio yr had i'r pridd; hwn a lunir o garfan ag ynddi bump o roleni bach, wyth modfedd o dryfesur bob un, a dynir gan law; y rholeni yn llenwi y cyfrwng o dir rhwng y rhesi o yd, ac yn gwasgu yr had i lawr.

"Tuedda i dybled y dily fynychder teilo ddibynu ar ansawdd, a chyflwrw y tir, ac y cnwd i dyfu arno; tom da o ystabl a buarth a dybia yn wrtaith goreui dir ar cryf; cymysg y tom hwnw a thyweirch, neu bridd ysgafn, i weirglodd-dir cryf; a chymysg y dywededig dom, pridd gwynn, a marm, hefyd corlanfad defaid i droed ysgafn.

"Efe a deila at faip, oni theiled y cnwd yn y blaen: at wenith, gwell gantho deilo ar yr hadau, sef ar feillion, &c.; ar ol yr hwn y canlyna y gwenith, gwedi y dyfnarddid y tir; efe yn wastad a ddyfn-ardda y gwynn-dwn meillion, ac a gladda y tail yn ddwn.

"Nid ydyw efe gynnwl o had yn gyffredin, yn enwedig mewn tir tueddol



i chwytyn, a lle y byddio darball at yr yd; y canlynol ynt ei gydgymieinnion o hadyd arfêrol at yr erw.

"Gwenith, o ddau fwysel hyd ddau ac un cibynaid, ac i ddau fwysel a hanner.

"Haidd, tri mwysel.

"Ceirch, pedair mwysel.

"Rhyg, dau fwysel a hanner at guwd

"Ffa, o ddau i dri mwysel.

"Pys, tri mwysel.

"Ffacbys, dau fwysel ac un cibynaid.

"Meillion, deg neu ddeuddeg pwys.

"Maip, dau bwys.

"Nis treuliaf ragor odd eich amser nag i hŏni fy mod, Syr, eich ufydd wasanaethydd,

"RALPH ROBINSON."

*At ba un y chwanegodd A. Young y damlygiad canlynol.*

"Yn oed y pymtheg blynedd ddiweddaf mi â sylwais gân ofal neillduol â'r ddiwylliad y tra chywraint Mr. Ducket. Cymerais gofnodau o hyn â welais er hysbysrwydd i mi fy hunan, ond heb aynied eu cyhoeddi, canys meddylwng welodd gwrthwynebiad yn y gwr boneddig hwnw tuagat eu dwyn yn mlŏen fâl hyn; ac o bŏrthynas i rai pethau gofynai yn arbenig imi beidio. Da gŏnyf ddeall drwy y dargosiad hwn (ac amdano mas y wlad yn rhwymedig iawn i'r awdwr), o ddarfod iddo ymollwng yn hyn o berwyl. Dymunwn yn fawr, gan ddarfod i Mr. Robinson dŏri yr ia, yr elai rhagddo, ac yn benodol y rhoddai ganlyniadau y cnydau, ac yr amlygai yn enwedig ei lwyr ymwrthodiad, â braenara, ac ei ddull hynod iawn o drin cae â fyddo lawn o wenith-wellt, (*couch*)."

"Syr,

*Windsor, Marwrth 5, 1787.*

"Yr ystyriaeth buan â roddasoch i fy ymgais er gosodi rhag y wlad trwy eich cyflwybr buddiol, y drefn o drin tir gân Mr. Ducket, sydd yn rhoi hawl i chwi-ddysgwyl i mi ganatáu yr erfyniad â grybwyllid gŏnych mewn hysbysiad yn niwedd y cyhoeddiad hwnw, sef rhoddi hanes arbenig o ganlyniadau cnydau â ddalier arnynt yn arferol gân y diwylliedydd cyntefig hwnw, yn gystadl ag ei syniadau â'r fraenarau, ac ei ffordd o drin cae pan yw lawn o wenith-wellt.

"Nis difyna Mr. Ducket un drefn safedig â'r gnydau; tuedda i dybied y dylai pob amaeth fyfyrto wrth gnydio ei dir pa yd â dala yn oreu iddo, yr hon yw yr unig ddefod â ganlyna ef, os na rwystrir gân dymorau drwg. Y cyfan â ofyna efe ydyw cael cnwd bwydŏ rhwng y

rhai grawn, ac adnewyddu ei weryd drwy arddiadau dyfnion a beision yn gyfnewidiol. Nis gofala o berthynas i draws-gnydio ei dir, er hynny gochelai hau gwenith ar ol haidd; tybia wenith ar ol gwenith yn llai niweidiol; nid yw yn erbyn gwenith ar ol ceirch; eto ceirch ar ol ceirch, à gwenith wedi haidd, tybia yn gnydiau gweinion bob amser, ac y dygwydda y cyfryw ganlynolion yn y diwedd yn ddiffwrth. Yn y gwrthwyneb, llwydda haidd gwedi haidd yn burion; gwybu i haidd ganlynu yn dda gyda chyfnewidiol arddiadau dyfnion a beision, a thriniaethau addas, pan heuid ddeg mlynedd yn olynol.

“Os mýna tir orphwysiad, efe ei gosoda i sefyll gyda hadau gwellt, yr hyn sydd yn ei barotoi, gwedi triniaeth addas, i ddwyn y grawn à galwad mwyaf arno yn y farchnad.

“Ymddangosa o dyb, mai yr arfer fuddiolaf o ddiwylliad à alla dyddynwr ei dilyn yw, o chwilio pa ryw yd a dala oreu iddo, ac amrywio ei newidiadau o gnydiau wrth y gofyniad am y grawn neillduol hwnw, yn lle gosodi i lawr drafau rheolaidd ar gnydiau.

“Galla adeg aflwyddiannol luddias iddo ddilyn y cylch neu y drefn olynol o gnydau à arfaethasai, er hynny synia efe megys un o ragorion defnyddiol ei ddull o ddiwylliad, bod ei dir yn barod bob amser, at dderbyniad y grawn neu yr hadau bynag à wnelo, ar y fath achos, farnu yn oreu i gymeryd lle y cnwd à amcanid gyntaf. Efe gan hynny á gynghora arferyd ei ereidr ef, ac ei ddull o arddu gan gyfryngol gnydiau bwydo, yna gellir diwylliaðu grawn gan yr amrywiad neu y cylchau bynag; eto nid yw yn tybied y galla ei ddull o gnydio tir lwyddo os ceisair hynny drwy yr arferion cyffredin o amaethiadu.

“Megys er amcaniad, efe dros dair blynedd olynol á heuodd wenith Siberia ar yr un tir, ac y mae yn darwybod yr ateba hyn; a phe byddai gwerth gwenith ucheled ag y talai yn well nag yd arall, dygai efe hynny ar arfer; ond nis tybia y llwydda y cyfryw ddull o driniaeth ond gan amaethwyr à weithiant ei ereidr ef, ac à arferant ei ffordd ef yn eu trin. Canmola efe wenith Siberia megys yr unig fath à ateba at ei driniaethu fál hyn, herwydd ei fod o dwf buanach, nis diffwrth y gweryd cygymaint à gwenithau cyffredin, ac á faetha hadau gwellt à heuir yn ei blith, yn gyfles à grawn gwaeanwyn arall.

“Medodd efe wenith Siberia ar y 25fed o Orphenhaf, yr hyn á roddes iddo adeg dda i faip, megys cnwd cyfrwng, pa rai gan eu bwyta ymaith erbyn y Nadolig, efe á heuodd y tir heb oedi à gwenith Siberia, a thrwy ddilyn y drefn hon, cafodd efe oddiar yr un tir dri chnwd o wenith Siberia yn olynol.

“Os tebyga fod y cynhauaf yn ddiweddar, heua efe faip pan yw y gwenith yn ei lawn dwysen, a cheiff faip mawrion erbyn y Nadolig. Heua efe ei had

ar led yn mhlith yr yd, pan yw yn arwyddo gwlaw, yr hyn ei sudda yn y pridd, gàn beru iddo egino heb amgen gynnorthwy. Ei arfer o gyfnewidiol arddu y tir yn ddwfn a bas gàn ei aradr dyfngwys ac ei aradr dwy-gwys, a gyfrodda at lwydd ei driniaeth, trwy ddygyd i bob naill gnwd rador o faeth a phridd newydd, yr hyn pan gyfnerthir gàn driniaethau addas, a chnwd bwydo cyfryngol, á bera, tybia efe, lwyddo o gymeryd gwenith Siberia lawer gwaith yn olynol oddiar yr un tir. Tybia fraenarau yn rheidiol i diroedd cryfion, càn nas gellir malurio y talpiau pridd yn iawn heb iddynt orweddu ar led dros amser dån weithred yr awyr; ond yn gyffredinol gwrthodai yr arfer hon ar briddion ysgafn, herwydd bod cnydau bwydo yn well, oddiwrth y gwartheg, tra yn treulio y cnwd, sathru y tir, ac yn ei wneuthur yn fwy dwys a grymus, yr hyn á ofyna tir ysgafn. Nis gadawai efe y ddaiar hwy yn segur na thra bydder yn paratôi at y cnwd bwydo. Wrth hyn y galla yr amaeth gadw buches helaethach o wartheg, yr hyn á gynnnydda ei doraeth o dail.

“Gellir gwellâu llawer o diroedd gàn fraenarau gauaf, yr hyn á ddylid ei wneyd drwy aredig yn ddioed gwedi y delo y cnwd yd ymaith, ar adeg sych, a thrwy ei ddyfr-rychu yn dda yn y gauaf, a thriniath addas yn y gwaeanwyn; eto nis tybia efe yr arfer hon gystadi á chnwd bwydo o ryg, maip, neu ffachys.

“Y ffordd á ddilyna efe yn wastadol er dyfetha maeswellt ydyw, drwy ei ddwfn-arddu yn y ddaiar, lle y marwa pan gladder yn ddwfn; a hyn á adawer ar yr wyneb á ddyfethir drwy fatogi; grawn o dwf buan a brwysol, á heuer ar y ddaiar á ardder yn ddyfn-gwys á gynnorthwya lawer iawn er dyfetha y chwyn trafferthus hwn; er hyn newidiad o ryg, ffachys, a maip, pan eu ceffir drwy ei ddull o driniaeth, á wna lwyr ddyfetha y maeswellt.

“Cyfaddefa fod yr arfer hon, á ganlynodd yn llwyddiannus dros lawer o flynyddau, yn cael ei beio gàn rai dynion; eto boddlonwyd ef yr ateba yn gyflwyr, mae am lai o draul, a gwneir yn gynt, na thrwy un ffordd amgen.

“Ewllysiais fod amlyced ag y gellid yn ceisio atebu eich ymofynion, yr hyn á allai fy arweinio i fod yn feithiach nag y dymunaswn; o achos hyn y ni chwanegaf, onid fy mod, Syr,

“Eich ufuddaf gwasanaethydd,

“RALPH ROBINSON.”

TAFLEN o'r gwallt cyffredinaf yn Nghymru, eu cynnydd â'r erw, adeg blodeuo a hadu, eu pwys yn ir, ac eu pwys yn wair, eu defnydd maethol yn mlodau, ac eu defnydd maethol yn had; a argeisiadau Sinclair, a Sir H. Davy.

	lbs.
Melyn-wellt y gwaeauwyn, pwys yn ir . . .	7,827
" " pwys yn wair . . .	2,103
Ebrill 29, yn mlodau, defnydd maethol . . .	122
Myhefin 21, yn had, " " . . .	311
<hr/>	
Rhon-wellt y cadno y weirglawdd . . .	20,418
" " " " . . .	6,125
Mai 20 . . .	478
Myhefin 24 . . .	461
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Gweun-wellt llyfn . . .	10,209
" " . . .	2,871
Mai 30 . . .	272
Gorphenhaf 14 . . .	199
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Gweun-wellt lledarw . . .	7,486
" " . . .	2,246
Myhefin 13 . . .	233
Gorphenhaf 10 . . .	386
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Bys-wellt garwaidd . . .	27,905
" " . . .	11,859
Myhefin 24 . . .	1,089
Gorphenhaf 14 . . .	1,451
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Peisg-wellt y gweunydd . . .	13,612
" " . . .	6,465
Gorphenhaf 1 . . .	957
Gorphenhaf 20 . . .	446
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Efryn parâus . . .	7,827
" " . . .	3,322
Gorphenhaf 1 . . .	305
Gorphenhaf 20 . . .	643

Rhon-wellt y ci . . . . .	6,125
" " . . . . .	1,837
Gorphenhaf 6 . . . . .	406
Gorphenhaf 28 . . . . .	478
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Brig-wellt gŵyrgam mynyddol . . . . .	8,167
" " " . . . . .	3,164
Gorphenhaf 6, 28 . . . . .	191
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Peisg-wellt hydwf . . . . .	51,046
" " . . . . .	17,866
Gorphenhaf 12 . . . . .	3,988
Awst 6 . . . . .	2,392
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Cawnaŷ ddu . . . . .	6,125
" " . . . . .	2,450
Gorphenhaf 12, Awst 6 . . . . .	215
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Math o wenith-wellt . . . . .	12,251
" " . . . . .	4,900
Gorphenhaf 12, Awst 10 . . . . .	478
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Peisg-wellt nofiol . . . . .	13,612
" " . . . . .	4,083
Gorphenhaf 14, Awst 12 . . . . .	372
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Masw-wellt sypwraidd . . . . .	19,057
" " . . . . .	6,661
Gorphenhaf 14 . . . . .	1,191
Gorphenhaf 26 . . . . .	818
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Masw-wellt rhedegog . . . . .	34,031
" " . . . . .	13,612
Gorphenhaf 24 . . . . .	2,392
Awst 20 . . . . .	1,153
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Rhon-wellt y gath cyffredin . . . . .	40,837
" " " . . . . .	17,355
Gorphenhaf 16 . . . . .	1,595
Gorphenhaf 30 . . . . .	3,668

Maes-wellt addfain	.	.	.	9,528
" "	.	.	.	4,764
Gorphenhaf 24, Awst 20	.	.	.	251
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Maes-wellt rhedegog	.	.	.	17,696
" "	.	.	.	7,742
Gorphenhaf 28	.	.	.	967
Awst 28	.	.	.	1,042
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Gwenith-wellt ymdanol	.	.	.	12,251
" "	.	.	.	4,900
Awst 10, 30	.	.	.	382
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Maill coch	.	.	.	49,005
" "	.	.	.	12,251
Gorphenhaf 18, 30	.	.	.	1,914
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Maglys rhuddlas	.	.	.	70,785
" "	.	.	.	28,314
Gorphenhaf 18, Awst 6	.	.	.	7,659
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Codog	.	.	.	8,848
" "	.	.	.	3,539
Gorphenhaf 18, Awst 8	.	.	.	345
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Gwellt gwenith	.	.	.	3,000
" "	.	.	.	67
<hr/>				
Gwellt haidd	.	.	.	1,500
" "	.	.	.	30
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Gwelir wrth y daflen uchod bod rhai o rywiau gwellt yn cynnwys wy o ddefnydd maethol pan yn eu blodau, ereill pan yn llawn had. Y rhywiau cynnar, yn gyffredin, ynt yn well porthiant wedi eu gadael i'r had lenwi; ond gwell y rhai diweddar yn eu blodau.

Y golled â darddai o dōri efraci (*ray grass*) yn eu blodeau rhagor gadael i'r had ffrwytho, ydyw hanner y lles. Erw, pan fyddo yr had yn aeddfed, â dala ddwy erw yn ei flodau, ac efelly mae hysbysrwydd fâl y daflen o eithaf lles i'r amaeth.

**TAFLEN** i ddangos y defnydd maethol, sythi, sugr, glud, a gweddill didawdd, mewn mil o rânau o amryw lysiau.

1000	Defnydd m.	Sythi.	Sugr.	Glud.	Gweddill d.
Gwenith . . .	955	765	..	190	..
Haidd . . .	920	790	70	60	..
Cerch . . .	743	641	15	87	..
Rhyg . . .	792	645	38	109	..
Ffa . . .	570	426	..	103	41
Pys . . .	574	501	22	35	16
Cloron . .	250	170	17	35	..
Beet . . .	145	14	120	10	..
Moron gwynion	99	9	90	..	..
Moron cochion .	98	3	95	..	..
Maip . . .	42	7	34	1	..
Maip Swedain .	64	9	51	2	2
Bresych . .	78	41	4	8	..
Maill coch . .	39	31	3	2	3
Codog . . .	39	28	2	3	6
Maglys . . .	23	18	1	..	4
Efryn . . .	39	26	4	..	5
Rhon-wellt y ci .	35	28	3	..	4
Gwyran . . .	76	64	8	1	3

**AMAETHON.**

Rhoddwyd yr ail wobr i Mr. WM. JONES, o Bwllheli, am draethawd ar yr un testun.—Gol.









